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TWO

T R E A T I S E S.

I.

ON THE HOLY SCRIPTURES.

II.

ON THE SACRAMENTS.

By JOHN JEWEL,

SOMETIME BISHOP OF SALISBURY.

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PREFACE.

THE Two Treatises, which are here submitted to the reader, deserve greater attention than they have hitherto received. The very celebrity of Bp. Jewel's great immortal work has tended to throw into unmerited obscurity other portions of his labours, which, though of less European notoriety, yet exerted a wide and permanent influence upon that and the following generation. The Treatise on Holy Scripture and that on the Sacraments are characterized by all that vigour and clearness of thought, that copiousness of learned illustration, that true English strength and simplicity of language, which distinguish the other writings of the great

Apologist of the Church of England. If neither can lay claim to great originality of design, this is nothing surprising in one, whose whole genius was directed not to novelty, but to the revival and enforcement of old and forgotten truths. The scope and tendency of all Bp. Jewel's writings was an appeal from novelty and corruption to the purity of earlier times, from the Church of Rome to the Church Catholic and Apostolic. And as this was the general design of his life, so the particular object of the following Treatises was to familiarize his people with the simple elements of primitive truth, and to make intelligible to all his flock the principle upon which the English Reformation was conducted, that is, the interpretation of Scripture by the consent universal of the Church. In the Treatise of the Holy Scriptures, for example, while he fully asserts the supremacy of the written word of God, yet he

expressly acknowledges and teaches, “that the Fathers are *interpreters* of the word of God; that they were learned men and learned fathers, the instruments of the mercy of God, and vessels full of grace. . . . that they were witnesses to the truth^a.”

In the Treatise on the Sacraments, in like manner, his appeal is constantly made to the testimony of the “ancient learned Fathers.” On the question of the number of the Sacraments, after quoting the judgment of St. Augustine and St. Ambrose, he says, “to these I might also join other ancient Fathers. Let no man then be offended with us for so doing; *we do no new thing*, but *restore* the ordinance of Christ, and keep the example of the holy Fathers^b.” Again, (on the subject of the Real Presence,) “That which I will utter herein shall not be of myself, but of the Fathers of the Church; not of those who have been of later years, but of the most

^a p. 42.

^b p. 119.

ancient; not of the heretics, but of *the most catholic*, who have ever been the enemies and confounders of heretics^c, &c. &c.” It is surely needless to multiply passages to the same effect, when the same spirit breathes through all Jewel’s writings. That he never consciously swerved from this principle, however dubious his language has been supposed to be in some instances, the writer of these lines firmly believes. That his statements on some subjects were not worded with sufficient caution, might be conceded, without impugning his orthodoxy, or detracting from his merits as a Catholic writer. His mind and heart were essentially Catholic; but we may be called upon to make some allowance for the colouring which his language has derived from the times in which he lived, and from his own peculiar fortunes. Without dwelling upon his own eventful exile, and the influences resulting from his

^c p. 142. see also p. 153.

consequent intercourse with the foreign Reformers, influences by which his language rather than his spirit may have been slightly modified, we may content ourselves with referring to the position, which any champion of Catholic truth occupied at that time in regard to the point at issue. A writer of modern times knows that the line of truth lies between two extremes, because we have been fearfully and experimentally taught that there *are* two extremes, and that they are alike fatal to the cause of the Church. And accordingly the assertion of Catholic principles is constantly kept in view as the best preservative against opposite errors. But in Jewel's time it was hardly known that there are two extremes. The only perceptible adversary was Rome. It is true that the germ of Puritanism was already then beginning to put forth branches; but, notorious as this fact may be to the modern historian of the Church, still it is surely excusable, if one of that early

generation failed to detect the nature of the plant. If Jewel could have perceived the real tendencies of this lurking spirit, if he had lived to see, that the slight beginning of the "controversy on the habits" involved the principle of religious democracy, of the suppression of Episcopacy, and of the rending of Christ's seamless vesture, is it conceivable, that he would not have thrown his whole weight into the opposite scale? In that case we might have had from his pen an Apology of Episcopacy, or (in anticipation of "good Richard") a Treatise on Ecclesiastical Polity. But it is surely unfair to try every expression of Jewel's by the light which the Great Rebellion and the apostasies of Geneva have thrown upon the tendencies of his time. His appointed work was the Catholic confutation of the system of Rome; and that work he executed fully and well, not only meeting the necessities of his own day, but furnishing an armoury from Christian antiquity, with

which many a later warrior has defended the truth. It would be no wonder, if, in his eagerness to execute his providential office, he overlooked an unknown danger on the other side. Instead of cavilling at occasional careless expressions, (very few indeed when compared with the general tenour of his writings,) it would perhaps be better for ourselves, if we thankfully acknowledged his providential instrumentality, and if we in our generation followed his illustrious example, not by believing merely and stating, but by enforcing and illustrating with equal erudition and clearness, the maxim embodied in his own memorable words, “The ancient Fathers are our *leaders*, not our *lords*. They are not the truth of God itself, but only witnesses of the truth^d.”

^d Def. Apol. p. 55.

Oxford, November 23, 1839.

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A
TREATISE

OF
THE HOLY SCRIPTURES,

*Gathered out of certain Sermons, which the
Reverend Father in God, Bishop Jewel,
preached at Salisbury, A.D. 1570.*

AMONG all His creatures in heaven or earth, God hath not made any like unto the sun in the firmament, the beams whereof are beautiful and pleasant, and do give comfort in all places to all things. It rejoiceth the whole, and relieveth the sick: it causeth birds to sing, fishes to play, cattle to stir, worms to creep, grass to grow, and trees to bring fruit; it reneweth the face of the whole earth. Yet a blind man hath no pleasure in the beauty thereof, because he is blind, and cannot see it: yet a dead man hath no warmth by the heat thereof, because he is dead, and feeleth it not. Adam was placed in Paradise in perfect

estate, and in the company of God's Angels. God walked and did talk with him. He heard the voice and beheld the presence of God. The rivers yielded waters abundantly, the trees brought him food of life. He had plenty without travail, he had pleasures, joy, and his heart's desire. But Adam was unthankful; he knew not God, the Worker of his happiness; he knew not the place in which he was; he knew not his own state and blessedness: therefore the wrath of the Lord grew against him: he fell into the snares of the devil, he became mortal, and returned to dust.

What nation in all the world so happy as Israel? They were delivered by a mighty hand out of Egypt, from the tyranny of Pharaoh, from servage and villany. Their children were no more slain before their faces. They passed through the bottom of the sea as upon dry land. When they were hungry, there went forth a wind from the Lord, and brought them quails from the sea, and manna was given them from heaven to eat. When they thirsted, the rocks opened and poured out water, that they and their beasts might

drink. In battle they were mighty and strong, no power was able to stand against them. The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. When they called upon the Lord, He heard them. When they trusted in Him, they were not confounded. But they grew unmindful of all these mercies, and murmured against the Lord, and against His servants: therefore God reached forth His hand against them. He swore in His wrath, that they should not enter into His rest. He sent His Angel, and destroyed them in the wilderness.

Even so fareth it with all such as regard not the word of their salvation; because they have ears and hear not, nor will understand with their hearts, the fury of the Lord shall be kindled against them. The Prophet saith in the name of God to Israel; "I have sent unto them all My servants the Prophets, yet would they not hear Me, nor incline their ear^a." And, "Behold, I sow My law in you, that it may bring forth fruit in you. But our fathers which received the law kept it not;

^a Jer. vii. 25, 26.

neither observed Thine ordinances, neither did the fruit of Thy law appear. For they that received it perished, because they kept not the thing that was sown in them^b." Samuel telleth Saul, "Thou hast cast away the word of the Lord, and the Lord hath cast away thee^c." Again Jeremiah saith, "How do ye say, We are wise, and the law of the Lord is with us? They have rejected the word of the Lord, and what wisdom is in them?" Again: "Unto whom shall I speak, and admonish that they may hear? Behold, their ears are uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it. I will cause a plague to come upon this people, even the fruit of their own imaginations; because they have not taken heed unto My words, nor to My law, but cast it off^d."

After this sort doth God shew the cause, why His word taketh not place in us, because we are wilful, and will not hear it, nor receive it, nor take delight in it, nor let the fruit thereof appear, but reject it, and make it a re-

^b 2 Esdras ix. 31, 32, 33.

^c 1 Sam. xv. 28.

^d Jer. vi. 10, 19.

proach, and cast it away from us: and therefore is it that the Lord doth cast us away, that we are unwise, that we please ourselves with our own devices, and follow our own imaginations, and perish, because we have not understanding to hear the instruction of the Lord's word, but like ignorant men disallow it, and cast it behind the back.

The consideration hereof moveth me to say somewhat of the holy Scriptures, which are the bright sun of God, which bring light unto our ways, and comfort to all parts of our life, and salvation to our souls: in which is made known unto us our estate, and the mercy of God in Christ our Saviour witnessed. That we may the better see the path which we have to walk in, my meaning is, truly and plainly and shortly to shew you, what authority and majesty the "word of God" beareth: then what profit we may reap by it: also, how needful it is, that we be well instructed in the holy Scriptures: and what pleasure and delectation a Christian conscience may find in them: and, lastly, whether they be dark and doubtful, or plain and easy for your understanding: that when we know the majesty and

authority of the word, and what comfort and profit God giveth us by it, we deprive not ourselves thereof by our unthankfulness, nor close up our eyes that we see it not; but hear it in reverence and in fear, that it may be fruitful in us, and we receive it not in vain.

THE AUTHORITY OF THE SCRIPTURES.

The Scriptures are “the word of God.” What title can there be of greater value? What may be said of them to make them of greater authority, than to say, “The Lord hath spoken them?” that “they came not by the will of men, but holy men of God spake as they were moved by the Holy Ghost^e?” At the word or proclamation of an earthly prince we stand up, and veil our bonnets, and give good ear to it: we are bound so to do, it is our duty; such honour belongeth to the powers that are placed to rule over us; for they are ordained of God: and whosoever resisteth them, resisteth the ordinance of God. If we should have a revelation, and hear an Angel speak unto us, how careful should we be to mark, and remember,

^e 2 S. Peter i. 21.

and be able to declare the words of the Angel? yet is an Angel but a glorious creature, and not God. And what is a king? great and mighty: yet mortal, and subject to death. His wrath departeth, and his name shall perish. Both he and his word, his power and his puissance, shall have an end. But the word of the Gospel is not as the word of an earthly prince. It is of more majesty than the word of an Angel.

The Apostle saith, “If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and was confirmed unto us by them that heard Him^f?” God saith by the prophet Isaiah, “My word shall accomplish that which I will, and it shall prosper in the thing whereunto I sent it^g.” And the same prophet saith, “The word of God shall stand for ever^h.” And, “It is more easy that heaven and earth pass away, than that

^f Heb. ii. 2, 3.

^g Isaiah lv. 11.

^h Isaiah xl. 8.

one tittle of the law should fail¹," saith our Saviour. For it is the word of the living and almighty God, of the God of Hosts, who hath done whatsoever pleased Him, both in Heaven and in earth. By this word He maketh His will known. "I have not spoken of Myself," saith Christ, "but the Father which sent Me gave Me a commandment what I should say, and what I should speak²." And again; "If I had not come and spoken unto them, they should not have had sin; but now have they no cloke for their sin¹." No man hath seen God at any time: He is invisible, no eye can reach unto Him. The only-begotten Son, which is in the bosom of His Father, He hath declared Him. He hath shewed us the throne of grace, that we may seek for mercy, and find grace in time of need. He hath disclosed unto us the will of His Father. He hath left unto us, and ordained that we should hear His holy word.

This word the Angels and blessed spirits used when they came down from Heaven, to speak unto the people: when they came to the blessed Virgin, and to Joseph, and to others:

¹ S. Luke xvi. 17.

² S. John xii. 49.

¹ S. John xv. 22.

they spake as it was written in the Prophets, and in the Scriptures of God: they thought not their own authority sufficient, but they took credit to their saying, and authority to their message, out of the word of God. This word the Prophets vouched and alleged to the people. Albeit they were sanctified in their mother's womb; albeit God had endued them with His heavenly Spirit; although a Seraphim came unto one of them, and touched his mouth with a hot coal; albeit he saw the Lord sitting upon an high throne; yet they would not speak as of themselves, but only in the name of the Lord: for thus they used to say, The Lord hath spoken: This is the word of the Lord: Hear what the Lord saith. St. Paul, albeit he was taken up into the third Heaven, and into Paradise, and heard words that are not lawful for man to utter, yet he wrote not his own words to the Churches of Rome, of Corinth, and Thessalonica, and of other places, but delivered to them that which he had received, and taught them according to the Scriptures.

This word is the true manna; it is the bread which came down from Heaven; it is

the key of the kingdom of Heaven ; it is the savour of life unto life ; it is the power of God unto salvation. In it God sheweth unto us His might, His wisdom, and His glory. By it He will be known of us. By it He will be honoured of His creatures. Whatsoever truth is brought unto us contrary to the word of God, it is not truth, but falsehood and error ; whatsoever honour done unto God disagreeeth from the honour required by His word, it is not honour unto God, but blasphemy. As Christ saith ; “ In vain they worship Me, teaching for doctrines men’s precepts^m.” By Isaiah God saith, “ Who required this at your handsⁿ ?” And by Jeremiah, “ I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices. But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people ; and walk ye in all the ways which I have commanded you, that it may be well unto you^o.” Again : “ What is the chaff to the wheat ? saith the

^m Matt. xv. 9.

ⁿ Isaiah i. 12.

^o Jeremiah vii. 22, 23.

Lord^p." What are your dreams to be weighed with the truth of God? Search the Scriptures; in them ye shall learn to know Me, and how you should worship Me; in them you shall find everlasting life: the words of the Lord are pure words, as the silver tried in the furnace; there is no filth nor dross remaining in them. They are the storehouse of wisdom, and of the knowledge of God. In respect whereof all the wisdom of this world is but vain and foolish.

Numa Pompilius king of the Romans, Lycurgus king of Lacedæmon, and Minos king of Crete, were wise men, and of great government: they devised laws to rule the people, and bare them in hand, that they were taught by revelation; that so their ordinances might win the more credit, and be established for ever. But where are they now? Where is Numa, Minos, or Lycurgus? Where be their books? What is become of their laws? They were unwise, and had no knowledge, nor understanding of God; they and their laws are dead, and their names forgotten. But the law of God came from Heaven

indeed. God wrote it with His finger ; it is the fountain of all wisdom, and therefore shall it continue for ever, and never have an end.

Here let us behold the great power and work of God. When Moses received the Law, God Himself came down in person, with thousand thousands of Angels⁹ : the air was darkened at His presence, the mount stood all covered with fire, the earth shook, the heavens thundered ; the people stood afar off, and fled for fear, and said unto Moses, Talk thou with us, and we will hear ; but let not God talk with us, lest we die. This was the first proclaiming and publishing of the Law : such force and credit God gave to His word, and warranted Himself to be the Lord.

Since that time, so many thousand years are already passed. In the mean time, the people of Israel were oppressed by tyrants, were spoiled and chased out of their country ; first by Nebuchadnezzar into Babylon ; after that by Antiochus into Syria ; and lastly, were as vagabonds driven from country to country. Their city Jerusalem was sacked, their houses overthrown, their temple razed, and not a

⁹ Exod. xix.

stone left upon a stone; their library destroyed; their books burnt; the tabernacle lost; the covenant broken. No vision, no revelation, no comfort for the people left, nor Prophet, nor Priest, nor any to speak in the Name of the Lord. In all those times of decays, of sackings, of darkness, and of misery, what was done with the word of God? It was wickedly burnt by Joachim, king of Judah^r; and Antiochus “burnt the books of the law, and cut them in pieces^s.” No man durst be known to have them, and avouch the having. So thought they utterly to deface the glory of God, and abolish all remembrance of His laws.

Then came the Pharisees; they drowned the word of God with their traditions; they took away the key of knowledge, and entered not in themselves, but forbad them that came in. After them came heretics; they denied some one part, and some another part, of Scripture. They rased, blotted, corrupted, and altered the word of God: of the word of God, they made it their own word, or, what is worse, they made it the word of the devil.

^r Jeremiah xxxvi. 23.

^s 1 Macc. i. 56.

By the space of so many thousand years, the word of God passed by so many dangers of tyrants, of Pharisees, of heretics, of fire, and of sword, and yet continueth and standeth until this day, without altering or changing one letter. This was a wonderful work of God, that having so many so great enemies, and passing through so many so great dangers, it yet continueth still, without adding or altering of any one sentence, or word, or letter. No creature was able to do this, it was God's work. He preserved it, that no tyrant should consume it, no tradition choke it, no heretic maliciously should corrupt it. For His Name's sake, and for the elect's sake, He would not suffer it to perish. For in it God hath ordained a blessing for His people, and by it He maketh covenant with them for life everlasting. Tyrants, and Pharisees, and heretics, and the enemies of the Cross of Christ, have an end, but the word of God hath no end. No force shall be able to decay it. The gates of hell shall not prevail against it. Cities shall fall; kingdoms shall come to nothing; empires shall fade away as the smoke; but the truth of the Lord shall continue

for ever. Burn it, it will rise again; kill it, it will live again; cut it down by the root, it will spring again; "there is no wisdom, neither understanding, nor counsel against the Lord^t."

Let us behold the nations and kingdoms which sometimes professed Christ, and are now heathenish; Illyricum, Epyrus, Peloponnesus, Macedonia, and others. Again, let us behold such kingdoms and countries, which were in times past heathenish and knew not God; as England, Ireland, Rome, Scotland, and divers other. They were all without the Gospel, without Christ, without God, and without hope of life. They worshipped idols, even the work of their own hands. To them they appointed Priests for their service, days and places for the people to resort together to worship them. Here in England, St. Paul's Church in London was the Temple of Diana; St. Peter's Church in Westminster was the Temple of Apollo. In Rome they had the Temple of the great God Jupiter, and in Florence the Temple of Mars; and in other places they had Temples dedicated to other idols.

^t Prov. xxi. 29.

Jupiter, Mars, Apollo, and Diana, were unclean spirits, and filthy devils; yet gave they thanks to them for their peace and prosperity, prayed to them in war and in misery, and commended unto them, their wives, their children, themselves, the safe keeping and custody of their souls. They built gorgeous churches and chapels; set up images of silver and gold to them; prayed, lifted up their hands, did sacrifice, and offered up their children to them. A horrible thing to say, yet true it is; the darkness of those times was such, that men slew their own children, and offered them up to idols. They said, Great is Jupiter; Great is Apollo; and Great is Diana of the Ephesians. These are the gods of our fathers; our fathers trusted in them, they made us, and have defended us, and have given us victory against our enemies. Whosoever denied them, were thought worthy to die.

Thus were the kings, and the princes, and the people persuaded. And so continued they by the space of some thousand years, without controlment or contradiction. They had great props of antiquity, universality, and consent.

Antiquity of all times, universality of all places, consent of all the people. So strongly and so mightily were they founded. Who would think such a religion, so ancient, and so universal, and so defended by common consent, could ever possibly be removed?

But when the fulness of time came, God sent forth His word, and all was changed. Error fell down, and truth stood up: men forsook their idols, and went to God. The kings and priests and people were changed. The temples and sacrifices and prayers were changed: men's eyes and hearts were changed. They forsook their gods, their kings, their priests; they forsook their antiquity, customs, consent, their fathers, and themselves. What power was able to work these things? What emperor by force ever prevailed so much? What strength could ever shake down so mighty idols from their seat? What hand of man could subdue and conquer the whole world, and make such mighty nations confess they had done amiss? This did the Lord bring to pass by the power of His word, and the breath of His mouth. This was it that led captivity captive, and threw down every high thing that

lifted itself up against the Lord; and brought all powers under subjection unto the Lord. It is the image, the power, the arm, the sword, and the glory of God. It is mighty, of great force and virtue, of authority and majesty, because it is the word of God; therefore the glory thereof is great.

THE PROFIT WHICH CHRISTIANS REAP BY
THE SCRIPTURES.

Now let us stand afar off, and humble ourselves, and in reverence and fear learn to take the fruit and comfort of the same: for so is the will of God, that we may be partakers of His glory. But where shall we find entrance into this matter? And how shall we be able to come to land? For this is the sea, and the depth of all the works, of the judgments, and mercies, and of the kingdom of God. This is a sea that hath no shore, a pit that hath no bottom. The holy Scriptures are the mercy-seat, the registry of the mysteries of God, our charter for the life to come, the holy place in which God sheweth himself to the people, the Mount Sion, where God hath appointed to dwell for ever. The more comfort in them,

so much the more greedily let us desire them: the more heavenly and glorious they are, with so much the more reverence let us come unto them.

For consideration of this matter, of the fruit and comfort which God worketh by the word; what may we better call to mind, than that is recorded by St. Paul? "Whatsoever things are written aforetime, are written for our learning, that we through patience and comfort of the Scriptures might have hope^u."

All that is written in the word of God, is not written for Angels, or Archangels, or heavenly Spirits, but for the sons of men, for us and for our instruction: that by them we may receive strength and comfort in all adversities, and have hope of the life to come. It is the word of God; God openeth His mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus; so rooted and grounded in Him, that we be not tossed to and fro with every tempest.

The profit which the word of God bringeth shall best appear, if we first take a view of our estate, what we are, in what place we stand,

^u Rom. xv. 4.

and what enemies make force against us. We are the sons of Adam, stubborn children, the children of vanity and of wrath; the children of those fathers who forsook God, and have erred in their hearts, and were deceived. God, who created man, and breathed into him the breath of life, saith, "The imagination of man's heart is evil from his youth^x." Such are we even by the judgment of God; and His judgment faileth not. What error, what idol, what wickedness ever hath been heard, which hath not been forged, and wrought in the heart of man? We can neither do, nor speak, nor think the thing that is good: our understanding is heavy, our will froward, our eyes blind, and our heart unclean. We go astray through this world as lost sheep, every man after his own way. Even as a leaf is carried up and down with a blast of wind, so are we easily driven into error: in ourselves we find no stay, no succour, nor help. Such are we, and so weak of ourselves.

But where are we? In the world. And what is the world? Some think it to be a place full of all delights and pleasures, a goodly

^x Gen. viii. 21.

strong and gorgeous palace, and a paradise of joy. Let no man deceive us, nay rather, let us not deceive ourselves: the world is a shop of vanities, it is a dungeon of darkness, a pot full of poison, a ship full of leaks, a way full of snares. It blindeth our eyes, beguileth our senses, and helpeth us forward into all dangers. We are blind ourselves, and the place wherein we are is nothing else but darkness.

Whereunto may I resemble our case? Jeremiah the Prophet was cast into a dungeon. There he sat without light, and without comfort. His case was miserable, and the place loathsome; yet he knew where he was; he knew what he lacked: he cried unto the Lord, and was delivered. Daniel was cast into the den of lions, there to be torn in pieces and devoured. But he saw his misery, and the danger in which he stood: he saw the lions, the paws which should gripe him, and the teeth which should tear him. His case was miserable; yet is ours more miserable. We are in the deep dungeon of hell, and think we are in safety: we are in the midst of darkness, and think it to

be light: we are compassed with lions, with dragons, and scorpions, yet think not of our misery.

Who hath not heard the story of Jonas? Jonas was in a whale's belly: the place was very dark: the waves beat on every side: he was drowned, yet touched no water: he was swallowed up, yet not consumed: he lived without any sense of life: the fish was his death, the sea was death, and the tempest was death: yet he died not, but lived in the midst of death: he could not see, he could not hear, he knew not to whom he might call for help: he was taken and carried away, he knew not whither. Let us mark well this story; it is a true pattern of our estate, and sheweth what our life is in this world. We are beset with like dangers, we are driven with tempests, we are drowned in like floods, we live in the midst of horrible darkness, we are carried we know not whither.

The philosopher telleth us, truth and falsehood are nigh neighbours, and dwell one by the other: the outer porch of the one is like the porch of the other; yet their way is contrary: the one leadeth to life, the other

leadeth to death: they differ little to the show, save that oft-times the door of falsehood is fair, painted, graven, and beautifully adorned: but the door or forefront of truth is plain and homely. Thereby it happeneth that men be deceived; they mistake the door, and go into error's house, when they seek truth. They call evil good, falsehood truth, and darkness light. They forsake that is good, deny the truth, and love not the light. This moved St. Paul to say of his brethren the Jews, "I bear them record that they have the zeal of God, but not according to knowledge^y:" they have the care and fear of God; they are zealous in their doings: they have devotion; they pretend conscience; they think they do well, and that they please God. "When they professed themselves to be wise, they became fools^z." They knew not what they did; for if they had had knowledge, they would never have crucified the Lord of glory. But they know not the truth of God: they know not God: they are carried away in the vanity of their own heart. Their prayers are no prayers: the truth they hold is falsehood:

^z Rom. x. 2.

^y Rom. i. 22.

their faith is no faith : they are sheep without a shepherd. Thus we have heard what we are, and in what place.

Now let us see what enemies bend their force against us. We fight against the gates of hell, with the Devil, the prince of darkness, the father of lies : with the Devil, who hath power over the children of disobedience, by whose malice death came into the world. Even that Devil bendeth his force against us, who deceived Adam in Paradise ; who hath deceived the learned philosophers ; and beguiled the princes, and wise men, and the worthies of the world ; who doth abuse, and entice our hands, our eyes, our learning, our wit, and our own heart, to deceive us. He rampeth as a lion, and rangeth over the world, seeking whom he may devour. This is his delight and study. He hath been a murderer from the beginning. If this were ever true at any time, our times have found it most true. We are they upon whom the ends of the world are come.

Now is this Scripture fulfilled in our ears : now see we the days whereof Christ warned His disciples so earnestly. “ They shall say,

Lo, here is Christ, and there is Christ^a.” This is the truth, that is the truth. “There shall arise false Christs, and false Prophets, and shall deceive many;” they shall betray the truth. “Many shall be offended by them: if it were possible, the very elect^b,” they whose names are written in the book of life, “should be deceived. And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened^c.” “The sun shall be darkened, and the moon shall not give her light^d.” The sun is the word of God; the moon signifieth the Church. “The powers of Heaven shall be moved, all the kindreds of the earth shall mourn^e.” “Abomination of desolation shall stand in the holy place. Let him that readeth consider it^f.” This is “the mystery of iniquity^g,” of which St. Paul speaketh to the Thessalonians, “which worketh among them that perish.” Thus are we forewarned. God hath given us His word to advise us, that we be not cast away unawares.

^a Matt. xxiv. 23.

^b Ver. 24.

^c Ver. 22.

^d Ver. 29.

^e Ver. 29, 30.

^f Ver. 15.

^g 2 Thess. ii. 7.

They that walk in the dark know not whither they go: if the blind lead the blind, both fall into the ditch. He that is ignorant shall not be known; Christ shall say unto him, I know you not, depart from Me, ye cursed, into everlasting fire. Their worm shall not die, and their fire shall not be put out.

In this case, what shall a godly disposed simple man do? How shall he settle himself? To which side may he safely join himself? If he make reckoning of learning, there are learned men on both sides; if he make reckoning of virtue and godly life, there be virtuous men and of godly life on both sides; if he make reckoning of zeal, either side is zealous in the religion they hold; if he make reckoning of the name of the Church, they take it as well to the one side as to the other; if he make reckoning of the multitude, there are many on either side, but neither side hath so many as hath the Turk. Whither then may a man turn himself, and to which side may he safely join? In this case we find the comfort and profit of the word of God. In this case St. Paul telleth us, "Whatsoever things are written aforetime, are written for our learn-

ing^h;" to lighten our eyes, to resolve our doubts, and to guide our feet. This light God hath kindled in His mercy, to lighten them that sit in darkness. Except He had left us a spark of this light, we had perished, and become like to Sodom and Gomorrah.

David saith, "Thy word is a lantern to my paths, and a light to my feet¹." By it I may see the way which is before me: by it I can escape danger, and by it I can keep the path wherein I ought to walk. When Christ perceived that the Capernaïtes and the Jews misliked His doctrine, and went back and walked no more with Him, He said to the twelve, "Will ye also go away^k?" You are My Disciples, whom I have chosen out of this world; will you also go away? Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of eternal life¹." If we forsake Thee, who shall instruct us? Thy word is the word of eternal life.

With this word Christ confounded the Scribes and Pharisees, and put them to silence. "Ye reject," saith He, "the command-

^h Rom. xv. 4.

¹ Ps. cxix. 105.

^k S. John vi. 67.

¹ S. John vi. 68.

ment of God, that ye may observe your own tradition. For Moses said, Honour thy father and thy mother; whosoever shall curse father or mother, let him die the death. But ye say, If a man say to father or mother, Corban, that is, by the gift that is offered by me thou mayest have profit, he shall be free^m." With this word He confounded them for misusing of the Temple by buying and selling. "It is written, Mine house shall be called the house of prayer; but ye have made it a den of thievesⁿ." With this word He put them to silence, and confounded their error, in that they thought it lawful for a man to put away his wife for every fault: "from the beginning it was not so^o." With this word He confounded the Devil, and chased him from Him: "It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God^p." And again; "It is written, Thou shalt not tempt the Lord thy God." And again: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve^q."

^m S. Mark vii. 9, 10, 11.

ⁿ S. Matt. xxi. 13.

^o S. Matt. xix. 8. ^p S. Matt. iv. 4. ^q S. Matt. iv. 10.

This word confounded the Arians and all sects of heretics. What is become of Marcion, of Nestorius, of Valentinus, of Menander, of Sabellius, of Eutyches, and others? They are blown away as smoke before the wind: the word of God hath confounded them, and beat them away. As Dagon fell, and brake his hands and neck, and could not stand in the presence of the Ark of the Lord; even so shall all falsehood fall, and hide itself in the presence of the truth of God. As the rod of Moses devoured the rods of the charmers, as the beams of the sun drive away and consume darkness, so shall the word of God chase away errors.

When the two disciples walked by the way with Christ, they said between themselves, after their eyes were opened, that they knew Him; "Did not our hearts burn within us, while He talked with us by the way, and opened to us the Scriptures?" His words did possess all our senses; this talk was not like common talk, we felt it forcible in us, as the word of God. Israel heard Peter declare unto them at Jerusalem, by proof of

^r S. Luke xxiv. 32.

the Scriptures, that Christ was come; they were not able to resist the word of God, but were pricked in their hearts, and said unto Peter and the other Apostles, "Men and brethren, what shall we do?" We acknowledge our error; the words which you speak are most true; they are the words of life; teach us and instruct us what we shall do. They felt the force of it, and yielded unto it; they did acknowledge it was the word of God.

St. Augustine, after he had continued long in error, and withdrawn himself into a secret place where he might make his prayer and bewail his ignorance, heard a voice say unto him, "Take up, and read; take up, and read." And he forthwith took up the Epistles of St. Paul, and opened them, and secretly read the chapter which he first lighted on, even these words; 'Not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts

* Acts ii. 37.

† "Tolle, lege; tolle, lege." Lib. viii. Confession. cap. 12.

of the same". I would read no farther, for I needed not. For when I had read to the end of this sentence, all the darkness of doubtfulness vanished away, as if some clear light of security were poured into my heart¹." It was as if it had been said, O man, acknowledge thy misery: thou art naked, cover thy filthiness: put upon thee Jesus Christ. And forthwith I felt a fire within me, my heart was lightened, the scales fell from my eyes, I was able to see. Thus was he comforted, and staid by this, the word of God.

This profit of the word St. Cyprian declareth; "If we return to the head, and the beginning of the Lord's traditions, all error of man must needs give place²." Theophylact, writing upon these words in the Gospel by St. John, "He that entereth not in by the door into the sheep-fold, but climbeth up another way, he is a thief and a robber³,"

¹ Rom. xiii. 13.

² Nec ultra volui legere nec opus erat. Statim quippe cum fine hujusce sententiæ, quasi luce securitatis infusa cordi meo, omnes dubitationis tenebræ diffugerunt.

³ Si ad divinæ traditionis caput et originem revertamur, cessat omnis error humanus. Cyprian. ad Pompeium.

⁴ S. John x. 1.

saith, " He entereth not in by the door, that is, by the Scriptures. For he doth not use the Scriptures, nor the Prophets, as witnesses. For indeed the Scriptures are the door by which we are brought to God: and they suffer not the wolves to come in, they keep off heretics, that we may be in safety: and they teach us the reason of any thing, wherein we would be instructed: therefore he is a thief which entereth not into the sheep-fold by the Scriptures. And by the Scriptures it appeareth he is a thief that climbeth up another way, that is, maketh himself another way, a way which was not known nor beaten. Such a one shall Antichrist be^a." What greater profit? they bring us to God; teach us the truth, and give us reason of all things; they keep us in safety; suffer not wolves to devour us, keep off heretics; bewray a thief, and make

^a Non ingreditur per ostium, hoc est, per Scripturas. Non enim utitur Scripturis testibus, neque Prophetis. Nam profecto Scripturæ ostium sunt per quas adducimur ad Deum: illæ lupos non permittunt intrare: prohibent hæreticos ut nos securi simus: et de omnibus rationem dant de quibus volumus. Fur igitur est qui non ingreditur per Scripturas in stabulum ovium, et ita per illas deprehenditur. Sed ascendit aliunde, hoc est, aliam sibi viam et insolitam parat. Talis erit Antichristus. Theophyl. in x. cap. Joh.

known who is Antichrist. Therefore, upon the Gospel by St. Luke he expoundeth these words: "Let your lights be burning," that is, "have not your being in the darkness, and be ye not void of judgment; but take unto you the light of God's word; which will teach you what things you should do, and what things you ought not to do^b."

And as the word of God is the light to direct us, and to bewray errors; so is it also the standard and beam to try the weights of truth and falsehood. St. Chrysostom, writing upon the four and twentieth of St. Matthew, sheweth it were impossible for a man to stay himself, and find out which is the true Church, but by the word of God: "For it could not be tried by working of miracles, because the gift of working miracles is taken away; and such false miracles as carry some show, are rather to be found among false Christians: nor yet by their conversation and life, because Christians live either as ill, or worse than heretics^c." There can be no trial of true Christianity; and Christians, who desire to

^b Theophyl. in xii. Luc.

^c Hom. 49. in opere imperf.

know the truth, whereupon they may build their faith, have no other refuge but to try and learn this by the Scriptures^d. For," saith he, "heretics have the counterfeit and likeness of those things which are proper to Christ. They have churches, they have the Scriptures of God, they have Baptism, they have the Lord's Supper, and all other things like the true Church: yea, they have Christ Himself. He therefore that will know which is the true Church of Christ, how may he know it, but by the Scriptures? Therefore our Lord, knowing that there should be such confusion of things in the latter days, commandeth, that Christians who live in the profession of Christian faith, and are desirous to settle themselves upon a sure ground of faith, should go to no other thing but to the Scriptures. Otherwise, if they had regard to other things, they should be offended and perish, and not understand which is the true Church."

The master of the ship, when he is on the main sea, casteth his eye always upon the load

^d Nulla probatio potest esse vera Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi tantummodo per Scripturas.

star; and so directeth and guideth his ways. Even so must we, who are passengers and strangers in this world, ever settle our eyes to behold the word of God. So shall no tempest overblow us: so shall we be guided without danger: so shall we safely arrive in the haven of our rest. The Prophet David therefore saith, “Blessed are they that keep His testimonies, and seek Him with their whole heart^e.” “Their faces shall not be ashamed: they shall not be confounded who have respect unto His commandment^f.” “Blessed is the man whose delight is in the law of the Lord, and in that law doth exercise himself day and night^g.” The “law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple^h.” This is the rule of our faith; without this, our faith is but a phantasy, and no faith; for faith is by hearing, and hearing by the word of God. Therefore Christ saith, “Search the Scriptures, they are they that testify of Meⁱ.” There shall ye find testimony of My doctrine; there

^e Psalm cxix. 2. ^f Psalm cxix. 6. ^g Psalm i. 1, 2.

^h Psalm xix. 7.

ⁱ S. John v. 39.

shall ye know what is the will of My heavenly Father, and there shall you receive the comfort of everlasting life. Again; “He that followeth Me shall not walk in darkness, but shall have the light of life^k.” “If a man keep My word, he shall know the truth, he shall never see death^l.” Therefore Baruch saith, “O Israel, we are blessed, for the things that are acceptable unto God are declared unto us^m.” This is thy blessedness, herein hath God shewed His favour unto thee: He hath revealed the secrets of His will unto thee, and hath put His word in thy mouth. “He shewed His word unto Jacob, His statutes and His judgments unto Israel; He hath not dealt so with every nation, neither have they known His judgmentsⁿ.” Therefore the Prophet David teacheth us to pray unto God for the knowledge of His word; “Shew me Thy ways, O Lord, and teach me Thy paths^o.” “Take not Thy Holy Spirit from me^p,” and “incline my heart unto Thy testimonies^q.” “Give me understanding, that I may learn

^k S. John viii. 12. ^l S. John viii. 51. ^m Baruch iv. 4.

ⁿ Psalm cxlvii. 19, 20. ^o Ps. xxv. 4. ^p Ps. li. 11.

^q Ps. cxix. 36.

Thy commandments^r.” “Open mine eyes, that I may see the wonders of thy law^s.” And, “Lighten mine eyes, that I sleep not in death^t ;” that I may discern between safety and danger ; that I may know truth to be the truth, and error to be error.

Thus I have declared part of that profit which groweth to us by the word of God : but it doth not only direct our judgment in the trial of truth, but doth also graft in us a boldness and constancy in the defence of the truth. Solomon saith, “A fool changeth as the moon.” He is always unstable and inconstant ; he knoweth not, neither what to do, nor what to believe ; he is sometimes full, and sometimes empty ; and turneth and changeth as the moon : he buildeth and layeth his foundation upon the sand ; therefore his house falleth to the ground. He halteth on both sides, sometimes worshippeth God, and sometimes worshippeth Baal : he is neither hot nor cold : he ebbeth and floweth like the waves of the sea, he doubteth and staggereth, and resteth in nothing. He knoweth not the

^r Ps. cxix. 34.

^s Ps. cxix. 18.

^t Ps. xlii. 3.

^u Eccclus. xxvii. 11.

truth, he knoweth not that the Scriptures are the word of God; so he wandereth in the dark, and knoweth not the way in which he walketh: he hath no feeling, no heart, no understanding. He is unfaithful towards God, and keepeth no faith towards man: he is wavering in all his ways. And why? because he knoweth not the will of God, nor hath the light of His word to guide his feet.

But a wise man is one, and stedfast as the sun. He buildeth his house upon a rock, and that rock is Jesus Christ, the Son of God; therefore his house is never shaken down. Be the storm or tempest never so rough, yet it shall stand fast like Mount Sion, because his trust is in the Name of the Lord. He knoweth that his name is written in the book of life; he knoweth that he belongeth to the Lord's sheepfold, and that no man can take him away out of the Lord's hand. In this boldness David saith, "Though I should walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me^x." And again; "The Lord is my light and my salvation,

^x Ps. xxiii. 4.

whom shall I fear?" And again; "Except Thy laws had been my delight, I should now have perished in mine affliction^z." When Hezekiah heard the proud message of Sennacherib sent to him and his people by Rabshakeh, that they should not obey Hezekiah, nor trust to him, when he said, "The Lord will deliver you:" and, "Let not thy God deceive thee, in whom thou trustest:—he went up into the house of the Lord, and prayed unto the Lord, to save him and his people out of their hands, that all the kingdoms of the earth might know, that He is God alone^a." Even so the Apostle; "Whether we live or die, we are the Lord's^d." And in this boldness our Saviour Christ settled Himself to bear their reproaches, and to carry His cross: "Father, if thou wilt, take away this cup from me; nevertheless, not My will, but Thine be done^c." Thus they that are taught by the word of God to put their trust in the Lord, and are thereby rooted and settled in Him, cannot be removed by any practice of Satan, but stand fast, and continue for ever.

^y Ps. xxvii. 1. ^z Ps. cxix. 92. ^a 2 Kings xix. 10, &c.

^b Rom. xiv. 6.

^c Luke xxii. 42.

Which shall more plainly appear, if we look back into the times of persecution, and behold the boldness and constancy of the saints of God. They were brought before magistrates, cast into prisons, spoiled of their goods, cruelly murdered. Some were hanged upon gibbets, some run through with swords, some torn with wild horses, some drowned in the water, and some burnt in the fire. They were hated of all men for the Name of Christ. They were despised as the filth of the world, and dung of the earth. Yet continued they faithful and constant. They armed their hearts with the comfort of God's word: thereby were they able to resist in the evil day. They were faithful until death, therefore God gave them a crown of glory.

When they were called before kings, and princes, and others of authority, and commanded to forsake the truth they had learned, and the comfort which they took in the truth, they answered in this manner; O my gracious lord, I would fain do your commandment; I am your subject; I have done faithful service with my body, and with my goods; but I cannot serve you against God: He is King of

kings, and Lord of lords: He is my Lord, before whom I stand: I have put my life in His hands. He hath forbidden me to do this thing which you command: I cannot therefore do it. Judge uprightly, whether it be meet to obey you rather than God. My living, my wife, my children, and my life, are dear unto me. I am a man like others, and have mine affections. Yet neither living, nor wife, nor children, nor my life, is so dear unto me as the glory of God. I am but a poor worm, yet am I the work of His hands. God hath put His word in my mouth: I may not deny it. I may not bear false witness against the Lord. My life is not dear unto me in respect of the truth. I know if I should deny Him to save my life, I should lose it; and if I lose my life for His sake, I shall find it. That which your authority shall lay upon me, is not done without His will. All the hairs of my head are numbered. I owe you obedience, I will not resist your power; for if I should resist, I should resist the ordinance of God. I am subject to you for conscience sake. I will forsake my country, my goods, my children, and myself, at your

commandment. I will say to mine own flesh, I know thee not: only I cannot forsake my Lord God.

Dear Sir, you fight not against me. Alas! what am I? what can I do? You fight against God, against the most Holy; against Him, who can command your life to go out of your body: it is a hard thing for you to kick against the spur. It is no hard matter for you to kill me; for so mighty a prince to kill so wretched a worm. But this I declare to you, that my blood which you shed is innocent, and shall be required at your hands.

It may please God to give unto you repentance, and the knowledge of the truth. If my blood may be a mean thereto; if my blood may open your eyes; if my blood may soften your heart; it could never be spent in a better cause: blessed be the Name of God, who hath made me His instrument for your so happy conversion. This is the only thing wherein I cannot yield. The Lord hath spoken unto me; I have heard His voice; my heart hath felt it; my conscience knoweth it; I cannot deny it. No sword can cut me from

it; no water can drown it; no fire can burn the love I bear unto it: there is no creature in heaven or earth, that can carry me from that blessed hope I have conceived by His word.

So constant is he that hath learned the word of God, and hath set his delight upon it, and is through it assured of the will of God. Heaven shall shake, the earth shall tremble, but the man of God shall stand upright. His foot shall not fail, his heart shall not faint, he shall not be moved. Such a ground, such a foundation, such a rock, is the word of God.

Blessed is the man whose hope is in the Name of the Lord. He shall build upon a sure place; he layeth his foundation upon the corner stone. He needeth no army to make him strong, he needeth no friends to comfort him in adversity. His strength is within, the gates of hell shall not prevail against him. His comfort is inwardly, within his heart. He speaketh to God, and God unto him. His eyes behold the kingdom, and power, and glory of God.

THE AUTHORITY OF THE FATHERS.

BUT what say we of the Fathers, Augustine, Ambrose, Jerome, Cyprian, &c.? What shall we think of them, or what account may we make of them? They be interpreters of the word of God. They were learned men, and learned Fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth; they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the word of God. We may not build upon them: we may not make them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the Name of the Lord.

And thus are we taught to esteem of the learned Fathers of the Church, by their own judgment; by that which they have written, either for the credit of their own doings, or of the authority which they have thought due to the writings of others. St. Augustine said of the Doctors and Fathers in his time; "Neither

weigh we the writings of all men, be they never so worthy and catholic, as we weigh the canonical Scriptures ; but that saving the reverence that is due unto them, we may mislike and refuse somewhat in their writings, if we find that they have thought otherwise, than the truth may bear. Such am I in the writings of others, and such would I wish others to be in mine." Some things I believe, and some things which they write I cannot believe. I weigh them not as the holy and canonical Scriptures. St. Cyprian was a Doctor of the Church, yet he was deceived : St. Jerome was a Doctor of the Church, yet he was deceived : St. Augustine was a Doctor of the Church, yet he wrote a book of Retractations, he acknowledged that he was deceived. God did therefore give to His Church many Doctors, and many learned men, who all should search the truth, and one reform another, wherein

* Neque quorumlibet disputationes, quamvis Catholicorum et laudatorum hominum, velut Scripturas Canonicas habere debemus : ut nobis non liceat, salva honorificentia quæ illis debetur, aliquid in eorum scriptis improbare, aut respuere : si forte invenerimus, quod aliter senserint, quam veritas habet. Talis sum ego in scriptis aliorum, tales esse volo intellectores meorum. Aug. ad Fortunatianum. Ep. 111.

they thought him deceived. St. Augustine saith, "Take away from amongst us any of our own books; let the book of God come amongst us: hear what Christ saith: hearken what the truth speaketh^f." He is the wisdom of His Father, He cannot deceive us. Again he saith; "Hear this, The Lord saith: hear not this, Donatus saith, or Rogatus, or Vincentius, or Hilary, or Ambrose, or Augustine saith^g." All these were learned, most of them were holy: yet saith Augustine, we may not yield to that which is said by learned men, but we must yield our full consent and belief to the word of God. Origen saith, "We must needs call to witness the holy Scriptures; for our judgments and expositions, without those witnesses, carry no credit^h." Mark well; our words and expositions and constructions, unless they be warranted by the Scriptures,

^f *Auferantur de medio chartæ nostræ procedat in medium codex Dei: audi Christum dicentem, audi veritatem loquentem.* Aug. in Ps. 57.

^g *Audi, Dicit dominus; non, Dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus.* Aug. Ep. 48.

^h *Necesse nobis est in testimonium vocare sanctas Scripturas. Sensus quippe, &c.* Origen. in Hier. cap. 1.

are not enough, they carry not credit. St. Augustine saith, “ We offer no wrong to St. Cyprian, when we sever any of his letters or writings from the canonical authority of the holy Scriptures¹.” Thus speaketh St. Augustine, a Doctor of the Church, of St. Cyprian, another Doctor also of the Church. St. Cyprian was a Bishop, a learned Father, a holy man, and a Martyr of Christ: yet, saith St. Augustine, his word is not the Gospel; his word is not the word of God: there is no wrong done to him, though his writings carry not like credit as the holy Scripture.

I could shew many the like speeches of the ancient Fathers, wherein they reverence the holy Scriptures, as to which only they give consent without gainsaying: which can neither deceive nor be deceived. In this sort did Origen, and Augustine, and other Doctors of the Church, speak of themselves and of theirs, and the writings of others, that we should so read them, and credit them, as they agreed with the word of God. “ This kind of writings is to be read, not with a necessity of believing

¹ Nos nullam Cypriano facimus injuriam, cum ejus quasilibet literas, &c. Aug. contra Crescen. Gra. li. cap. 29.

them, but with a liberty to judge of them^k.” St. Paul saith, “Though that we, or an angel from Heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed^l.” Out of which place, St. Augustine speaketh thus. “Whether it be of Christ, or of His Church, or of any thing else whatsoever, pertaining either to our life or to our faith: I will not say, if I myself, but, if an Angel from Heaven shall teach us otherwise than ye have received in the books of the Law and in the Gospels, hold him accursed^m.”

Now to conclude this matter, the same Father saith, “The Judges or Doctors of the Church, as men, are often deceivedⁿ.” They are learned; they have preeminence in the

^k Hoc genus literarum non cum credendi necessitate, sed cum judicandi libertate legendum est. Aug. contra Faustum, lib. xii. cap. 5.

^l Gal. i. 8.

^m Sive de Christo, sive de ejus Ecclesia, sive de re quacunque alia, quæ pertinet ad fidem, vitamque nostram, non dicam, si nos, sed si Angelus de cælo nobis annuntiaverit præterquam quod in Scripturis legalibus et Evangelicis accepistis, anathema sit. Aug. lib. iii. cap. 6. contra lit. Petil.

ⁿ Ecclesiastici Judices, ut homines plerunque falluntur. Aug. lib. ii. cap. 2. cont. Cresc.

Church: they are judges; they have the gifts of wisdom and understanding; yet they are often deceived. They are our fathers, but not fathers unto God: they are stars, fair, and beautiful, and bright, yet they are not the sun: they bear witness of the light, they are not the light. Christ is the Sun of righteousness, Christ is the light, which lighteneth every man that cometh into this world. His word is the word of truth. He is the Day-spring which hath visited us from on high: He came down from the bosom of His Father: He shall guide our feet into the way of peace. Of Him God the Father spake, "This is my beloved Son, in Whom I am well pleased; hear Him^o." He is the Lamb without spot, out of His mouth goeth a two-edged sword. This is He in Whom all the ends of the world shall be blessed; hear Him, give heed to His saying, embrace His Gospel, believe His word. Thus much touching the credit and authority which is to be given to the writings of ancient Fathers.

St. Paul, speaking of the word of God, saith, "The whole Scripture is given by inspiration of God, and is profitable to teach, to improve,

• Matt. iii. 17.

to correct, and to instruct in righteousness".

To teach the truth, to improve falsehood, to correct all vice, to instruct in all virtue. Again; "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth^q." St. Basil saith, "The Scripture of God is like an apothecary's shop, full of medicines of sundry sorts; that every man may there choose a convenient medicine for his disease^r." There are salves and ointments to cure all maladies. Whosoever cannot be cured by the word of God, his disease is grown desperate, and past cure.

Many think the Apostle's speech is hardly true of the whole Scripture, that all and every part of the Scripture is profitable. Much is spoken of genealogies, and pedigrees, of lepers, of sacrificing goats and oxen, &c. these seem to have little profit in them, but to be vain and idle. If they shew vain in thine eyes, yet hath not the Lord set them down in vain. "The words of the Lord are pure words, as the silver tried in a furnace of earth fined seven times^s." There is no sentence,

p 2 Tim. iii. 16.
Præfat. in Psal.

q Rom. i. 16.
s Ps. xii. 6.

r Basil.

no clause, no word, no syllable, no letter, but it is written for thy instruction; there is not one jot, but it is sealed and signed with the blood of the Lamb. Our imaginations are idle, our thoughts are vain; there is noidleness, no vanity in the word of God. Those oxen and goats which were sacrificed, teach thee to kill and sacrifice the uncleanness and filthiness of thy heart: they teach thee, that thou art guilty of death, when thy life must be redeemed by the death of some beast: they lead thee to believe the forgiveness of sins, by a more perfect sacrifice, because "it was not possible that the blood of bulls and goats should take away sins^t." That leprosy teacheth thee to know the uncleanness and leprosy of thy soul. Those genealogies and pedigrees lead us to the birth of our Saviour Christ. So that the whole word of God is pure and holy: no word, no letter, no syllable, no point or prick thereof, but is written and preserved for thy sake.

Art thou a king? Read the Scriptures, thou shalt find who hath established thine estate, and what duty thou owest to God. God there

^t Heb. x. 4.

telleth thee, " By Me kings rule, and princes decree justice^u." I have given thee authority; thou carriest My sword. I have put a crown upon thy head; thou art My servant, walk before Me; let thy heart be perfect in My sight.

Art thou a subject? Read the Scriptures, they will teach thee to know thy duty. There St. Paul biddeth thee, " Give tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour is due. Ye must be subject, not because of wrath only, but for conscience sake. For he beareth not the sword for nought; for he is the minister of God, to take vengeance on him that doth evil^x."

Art thou a minister? Read the Scriptures, they will teach thee thy duty. The prophet saith to thee, " Cry aloud, spare not; lift up thy voice like a trumpet, and shew My people their transgressions^y." The Apostle saith unto thee, " Preach the word, be instant in season and out of season: watch in all things, do the work of an evangelist, make the ministry fully known^z." Thou shalt give an

^u Prov. viii. 15.

^x Rom. xiii. 4.

^y Isaiah lviii. 1.

^z 2 Tim. iv. 2, 5.

account for the souls of the people, their blood shall be required at thy hands.

Art thou a father? hast thou children? Read the Scriptures, they will teach thee. "If thou have sons, instruct them^a." Again: "He that teacheth his son, grieveth the enemy, and before his friends he shall rejoice of him. Give him no liberty in his youth, and wink not at his folly. Chastise thy child, and be diligent therein, lest his shame grieve thee^b." Eli the prophet, "by sparing his wanton children, cast away himself and his children. They were slain, the Ark of God was taken, and old Eli fell down and brake his neck^c."

Art thou a child? hast thou a father? Read the Scriptures, they will teach thee. "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth^d." And again: "Children, obey your parents in all things, for it is well-pleasing unto the Lord^e." The Wise

^a Ecclus. vii. 23.

^b Ecclus. xxx. 3, 4, 13.

^c 1 Sam. iv. 18.

^d Ephes. vi. 1, 2, 3.

^e Col. iii. 20.

Man warneth thee: "The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pluck it out, and the young eagles eat it^f."

Hath God blessed thee in wealth? Art thou rich? Read the Scriptures, they will teach thee. "Be not high minded, and trust not in uncertain riches, but in the living God, who giveth us abundantly all things to enjoy^g." Again: "Trust not in oppression and robbery, be not vain: if riches increase, set not your heart thereon^h." Thou shalt depart, and leave them behind thee; they shall forsake thee. Thou shalt die, thou knowest not how soon. Solomon sheweth thee "riches avail not in the day of wrath, but righteousness delivereth from deathⁱ."

Art thou poor, and sufferest scarcity in this world? Read the Scriptures, they will teach thee. Say with Job, "Naked came I out of my mother's womb, and naked shall I return again^k." Learn of Solomon, "Better is little with righteousness, than great revenues without equity^l." And again: "Better is the poor

^f Prov. xxx. 17. ^g 1 Tim. vi. 17. ^h Ps. lxii. 10.

ⁱ Prov. xi. 4. ^k Job i. 21. ^l Prov. xvi. 8.

that walketh in his uprightness, than he that perverteth his ways, though he be rich^m." St. Paul saith, "Godliness is great gain, if a man be content with that he hath; for we brought nothing into the world, and it is certain that we carry nothing outⁿ." And again: "Let him that is poor, labour, and work with his hands the thing which is good, that he may have to give to him that needeth."

Art thou a merchant? usest thou to buy and sell? Read the Scriptures, they will teach thee. "This is the will of God, that no man oppress or defraud his brother in any matter^o." Thou shalt learn, "that divers weights and divers measures are abomination unto the Lord, and deceitful balances are not good^p."

Art thou an usurer? Thy case is hard: yet hear the Scriptures, they will teach thee. God commandeth thee thus: "If thou lend money to My people, to the poor with thee, thou shalt not be as an usurer unto him: ye shall not oppress him with usury^q." Again: "If thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him; thou

^m Prov. xxviii. 6. ⁿ 1 Tim. vi. 6, 7. ^o 1 Thess. iv. 6.

^p Prov. xx. 10, 23.

^q Exod. xxii. 25.

shalt take no usury of him, nor vantage: thou shalt not lend him thy victuals for increase, but thou shalt fear thy God, that thy brother may live with thee^r." And, "whatsoever ye would that men should do unto you, even so do ye to them^s." And, "he that giveth his money unto usury, shall not enter into the kingdom of heaven^t."

Art thou a fornicator, and livest in adultery? Read the Scriptures, they will teach thee. "He that committeth fornication," saith St. Paul, "sinneth against his own body. Know you not that your body is the temple of the Holy Ghost? Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid^u." "As He Who hath called you is holy, so be ye holy in all manner of conversation," saith St. Peter^x. The reason is set down by St. Paul; "For this is the will of God, even your holiness, and that you should abstain from fornication^y," that you may "be holy both in body and in spirit." And, "whoremongers and adulterers

^r Lev. xxv. 35, 36. ^s S. Mat. vii. 12. ^t Ps. xv. 5.

^u 1 Cor. vi. 18, 19, 15. ^x 1 S. Pet. i. 15. ^y 1 Thess. iv. 3.

God will judge^a;" they shall have no inheritance in the kingdom of Christ and of God.

Art thou a servant? Read the Scriptures, they will teach thee. "Servants, be obedient unto them that are your masters according to the flesh, in all things, not with eye service, as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as unto the Lord, and not unto men^a." Again: "Please your masters, not answering again: be no pickers, but shew all good faithfulness, that you may adorn the doctrine of God our Saviour in all things^b."

Art thou proud? Read the Scriptures, they will teach thee. "Be not high minded, but fear^c." "What hast thou, that thou hast not received? If thou hast received it, why rejoicest thou as though thou hadst not received it^d?" And, "Learn of Me, that I am meek, and humble in heart^e." And, "God resisteth the proud, but giveth grace to the humble^f."

Art thou in adversity? Read the Scriptures.

^a Heb. xiii. 4.

^b Col. iii. 22, 23.

^c Titus ii. 9, 10.

^d Rom. xi. 20.

^e 1 Cor. iv. 7.

^f S. Matt. xi. 29.

^g S. James iv. 6.

“Great are the troubles of the righteous, but the Lord will deliver him out of them all^g.”

And, “he shall call upon me, and I will hear him; I will be with him in trouble. I will deliver him, and glorify him^h.” And St. Peter telleth thee, “The eyes of the Lord are over the righteous, and His ears are open to their prayersⁱ.” “God is faithful, Who will not suffer you to be tempted above that ye are able, but will give the issue with the temptation, that ye may be able to bear it^k.” “The Lord is near unto all them that call upon Him; yea, to all that call upon Him in truth^l.”

Art thou a sinner? hast thou offended God? Read the Scriptures, they will teach thee. “Hate the evil, and love the good^m.” And again: “Fly from evil, and do good, and dwell for everⁿ.” “Rise up, and go to thy Father, and say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son^o.”

Dost thou despair of the mercy of God?

^g Ps. xxxiv. 19. ^h Ps. xci. 15. ⁱ 1 S. Pet. iii. 12.
^k 1 Cor. x. 13. ^l Ps. cxlv. 18. ^m Amos v. 15.
ⁿ Ps. xxxvii. 27. ^o S. Luke xv. 21.

Read the Scriptures, they will teach thee. Christ telleth thee, “I came not to call the righteous, but sinners to repentance^p.” Again: “Come unto Me, all ye that are weary and laden, and I will ease you^q.” “At what hour soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of My remembrance, saith the Lord^r.” Again: “I desire not the death of the wicked, but that the wicked turn from his way, and live^s.” And, “The Lord is good to all, and His mercies are over all His works^t.”

Art thou going out of this life? Read the Scriptures, they will teach thee. “I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die^u.” Say with St. Paul, “Christ is to me, both in life and in death, advantage: I desire to be loosed, and to be with Christ^x.”

What should I say more of the Scriptures, how profitable and comfortable they be in all cases and parts of our life? in adversity, in

^p S. Mat. ix. 13. ^q S. Mat. xi. 28. ^r Ezekiel xviii. 21, 22. ^s Ezekiel xxxiii. 11. ^t Ps. cxlv. 9. ^u S. John xi. 25, 26. ^x Phil. i. 20, 23.

prosperity, in life, and in death, they are our especial comfort. If we must fight, they are a sword ; if we hunger, they are meat ; if we thirst, they are drink ; if we have no dwelling-place, they are a house ; if we be naked, they are a garment ; if we be in darkness, they be light unto our going.

They are comfortable to kings, to subjects, to old men, to young men, to man and to wife, to father and to child, to master and servant, to captain and soldier, to preacher and people, to the learned, to the unlearned, to the wise, and to the simple.

They are comfortable in peace, in war, in heaviness, in joy, in health and sickness, in abundance, in poverty, in the day time, in the night season, in the town, in the wilderness, in company, and when thou art alone. For they teach faith, hope, patience, charity, sobriety, humility, righteousness, and all godliness. They teach us to live, and they teach us to die.

Therefore hath St. Paul said well, " The whole Scripture is profitable'." It is full of great comfort. It maketh the man of God

absolute and perfect unto all good works. Perfect in faith, perfect in hope, perfect in the love of God, and of his neighbour: perfect in his life, and perfect in his death. So great, so large and ample, and heavenly, is the profit which we do reap by the word of God.

THE NECESSITY OF THE SCRIPTURES.

Now it followeth, that we consider how necessary and needful it is for us to be guided by the word of God, in the whole trade of our life. The word of God is that unto our souls, which our soul is unto our body. As the body dieth when the soul departeth, so the soul of man dieth when it hath not the knowledge of God. “Man liveth not by bread only, but by every word that proceedeth out of the mouth of God^a.” “Behold,” saith God, “I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord^b.” Their tongue shall wither, their heart shall starve, they shall die for hunger. “They shall wander from sea to sea, and from the north unto the east shall they run to and

^a Deut. viii. 3.

^b Amos viii. 11.

fro, to seek the word of the Lord, and shall not find it^c.” “They shall stumble at noon-day, as at the twilight; they shall grope for the wall like the blind; and truth shall fall in their streets^d.” For how shall they be saved, unless they call on the Name of the Lord? “How shall they call on Him, in Whom they have not believed? How shall they believe in Him, of Whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent^e?” St. Chrysostom therefore saith, “Neither can it be, I say it cannot be, that any man shall attain to salvation, except he be always occupied in spiritual reading.” The Wise Man saith, “Where there is no prophecy, the people decay.” When the Scriptures are not opened, when there is none that can edify, and exhort, and comfort the people by the word of God, they must needs perish; for they know not the way in which they should walk: they know not whom to honour, nor upon whose name they should call: they know neither what to believe, nor what to do. Hell hath enlarged itself, and hath opened its

^c Amos viii. 12.
x. 14, 15.

^d Isaiah lix. 10, 14.

^e Rom.

mouth without measure, and they that are wilful and ignorant, and the children of darkness, go down into it. They become thrall, and captives unto Satan. Their heart is bound up, they understand nothing: their eyes are shut up, they can see nothing: their ears are stopped up, they can hear nothing. They are carried away as a prey into hell, because they have not the knowledge of God.

So doth Christ tell the Sadducees, “Ye are deceived, because you know not the Scriptures, nor the power of God^f.” Thus He teacheth, that error is the child of ignorance. The cause why you are so deceived, is because you know not the Scriptures: you have hated the light, and loved darkness; you have neither known the Father nor Me. He that knoweth not the truth of God, knoweth not God. Herein, in this case, there is no plea of ignorance: ignorance shall not excuse us. St. Chrysostom saith, “Thou wilt say, I have not read the Scriptures: this is no excuse, but a sin^g.” Again he saith, “This is the working of the Devil’s inspiration; he

^f S. Mat. xxii. 29.

^g Dices, non legi: non est hæc excusatio, sed crimen. Hom. 17. ad Hebræos.

would not suffer us to see the treasure, lest we should get the riches. Therefore he counselleth us, that it utterly availeth us nothing to hear the laws of God, lest that upon the hearing, he may see our doing follow^h.”

Gregory saith, “Whoso know not the things that pertain unto the Lord, be not known of the Lordⁱ.” Origen also giveth reason of this practice of Satan: “Unto the devils it is a torment above all kinds of torments, and a pain above all pains, if they see any man reading the word of God, and with fervent study searching the knowledge of God’s law, and the mysteries and secrets of the Scriptures. Herein standeth all the flame of the devils: in this fire they are tormented: for they are seised and possessed of all them that remain in ignorance^k.”

Carneades, a philosopher, was wont to say of his master and reader Chrysippus, If it had not been for Chrysippus, I never had been any body. He was my master and teacher; he

^h Hom. 2. in Mat.

ⁱ Qui ea quæ sunt Domini, nesciunt, a Domino nesciuntur. Greg. in Pastor. lib. i. cap. 1.

^k Hom. 27. in Numeri.

made me learned : whatsoever I have, I have it of him. How much better may we use the like words of the Scripture ? and say, Unless it were for the word of God, our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the word. Without it, our prayer were no prayer : without it, our Sacraments were no Sacraments ; our faith were no faith ; our conscience were no conscience ; our Church were no Church. Take away the light of the sun, and what remaineth but darkness ? Heaven and earth are darkened. No man can see his way, or discern the things about him. Even so, if the word of God be taken away, what remaineth, but miserable confusion, and deadly ignorance ?

When the Philistines had shorn the hairs of Samson, they fell upon him, took him, bound him, and plucked out his eyes : they danced about him, and made scorn and games of him. We are Samson ; the strength of our hairs is the knowledge of the will of God : it is laid up in our heads, in the highest and principal part of us : if that be shorn off ; if we be kept from hearing, reading, and understanding of the word of God ; then will error, superstition, and

all wickedness get the upper hand, and fall upon us, and bind us, and pluck out our eyes, and make scorn of us, and utterly destroy us.

When the people of Jerusalem were besieged, and wanted food to eat, they fed on rats and mice, and many unwholesome and filthy things. A woman was driven for want of meat to do a cruel part upon her own child: she took her own babe, which was the fruit of her own body, killed it, cut it in pieces, dressed it, and fed upon it; a loathsome meat, especially, for a mother to eat her own child. But she was driven to it by extremity and hunger; it was so cruel a thing to lack wherewith life might be preserved.

Even so fared it with us, and our fathers, after it pleased God to take away His Gospel, and to send a famine of hearing the word of the Lord. We were driven to eat those things which were loathsome and horrible to behold; we were driven to feed upon our own children, even the phantasies and vanities of our own heart. There was no substance in them, they could not feed us.

In this case were the children of Israel, when they grew weary of the word of God, and left

the ordinances set down unto them. God had no pleasure in them, their prayers and sacrifice were not accepted. "I cannot suffer, saith the Lord, your new moons, nor sabbaths, nor solemn days. Who hath required this of your hands¹?"

In such case were the Scribes and Pharisees, when they forsook to be guided by the word of God, and took away the key of knowledge, they fed upon their own devices, they neglected the commandments and will of God, and followed their own traditions. Therefore Christ reproved them: "O hypocrites, Esaias prophesied well of you, saying, This people draweth near unto Me with their mouth, and honoureth Me with their lips, but their heart is far off from Me. But in vain they worship Me, teaching for doctrines men's precepts^m."

Therefore, if we seek to know the Sacraments of the Church, what they are; if we would be instructed in the Sacrament of Baptism, or in the Sacrament of the Body and Blood of Christ; if we would learn to know our Creator, and to put the difference between the Creator and a creature; if we desire to

¹ Isaiah i. 12, 13, 14.

^m S. Mat. xv. 7, 8, 9.

know what this present life is, and what is that life which is to come; if we would believe in God, and call upon the Name of God, and do worship unto God: if we would be settled in perfect zeal and true knowledge; if we would have an upright conscience towards God; if we would know which is the true Church of God; it is very needful that we hear the word of God. There is no other word that teacheth us unto salvation.

JOY AND PLEASURE BY READING THE SCRIPTURES.

Now it remaineth we speak of the delectation and pleasure which the word of God giveth. The word of God is full of sad and grave counsel, full of the knowledge of God, of examples of virtues, and of correction of vices, of the end of this life, and of the life to come. These are the contents of the word of God. These things, say you, are great and weighty of themselves; there is no vanity or pleasure in them.

They are great and weighty, I grant, and because they are so weighty, they be the more

worthy that we hear them. But we must take a delight and settle our fancy, that it may like of the weight and greatness. They were unto the Prophet David “more sweet than honey and the honeycomb.” If we taste them with such an affection as he did, we shall feel and see the great, and weighty, and heavenly pleasure which is in them.

Many are delighted in the stories of Julius Cæsar, of Alexander the Great, of mighty and victorious princes? They have pleasure to read of their wars, of their victories, and of their triumphs. And many take their pleasure in travel to far countries, to see the divers fashions and behaviour of men.

If it were possible we might stand upon such a hill, from which we might at once see all parts of the world, the cities, and towns, and mountains, and forests, and castles, and gorgeous buildings, and all the kings and princes of the world, in their princely estate; if we might see the variety of the whole world, how some live quietly in peace, others are turmoiled in war; some live in wealth, others in poverty and misery; some rise, others fall: to see and behold so great

variety of things, it cannot be but it would delight us.

Such a hill, from whence we may take a view of so great variety,—such a story, in which we may read of noble princes, of their wars and victories,—is the word of God. Upon this hill you may at once behold all the works of His hands; how He made Heaven and earth; the sun and the moon; the sea and the floods; the fishes in the water, the fowls in the air, and the beasts in the field. Upon this hill you may stand, and see His Angels, and His Archangels, and blessed spirits, how some of them fell, and some continued in glory; how God hath sent them in message; how they have come down from Heaven to serve the sons of men.

Here you may read of the wars of the God of Hosts; how He hath pitched His tents in the midst of His people, and hath gone before them, and fought for them. How the Amorites and Canaanites were rooted out: how the Amalekites were overthrown by the lifting up of Moses' hands in prayer: how the wall of Jericho fell down flat at the sound of a trumpet, and the shouting of the people:

and how an hundred and eighty-five thousand Assyrians were slain in one night by the hand of one Angel, when God reached out His hand from Heaven to give victory to His people.

Here you may see how God plagued and overcame his enemies; how he drowned Pharaoh in the Red Sea, and his horses and men and chariots all together. Here you may see Nebuchadnezzar, a mighty prince, so bereft of his wits, that he forsook his palaces, and the company and order of men, and lived in the fields after the manner of beasts. Here may you see, how God struck king Antiochus and king Herod with filthy diseases, and caused lice to eat their flesh. How He sent down fire and brimstone from Heaven, and destroyed Sodom and Gomorrah for their sins. How he made the earth open and swallow up Dathan and Abiram: how king Ozias was stricken with leprosy, and carried from the temple, and cut off from his kingdom. What stories of any princes or people in any age can report unto us so strange battles, so mighty conquests, so wonderful deliverance in extremities, so dreadful subduing of the

enemies, as the hand of God hath wrought, and the story of the Scriptures declareth unto us?

This word also sheweth the goodness and mercy of God towards the people who put their trust in Him. How He made them terrible to their enemies; how He made their enemies their footstool; how He led them safe through the Red Sea; how He sent His Angel to go before them, and guide them; how He gave them water out of a rock, and rained down bread from Heaven; how He brought them into a land that flowed with milk and honey, and sware unto them, that He would be their God, and they should be His people.

In this word are to be seen wonderful and strange works of God, such as are beyond the course of nature, and pass the reason of man. That the sea parted, and stood on both sides as a high wallⁿ; that at the word of Joshua the sun stood still, and went not on his course^o. Hezekiah spake the word, and required it, and the sun went back ten degrees^p. At the word of Elijah, fire came down from Heaven

ⁿ Exod. xiv. 22.
xxxviii. 8.

^o Joshua x. 12, 13.

^p Isaiah

to consume his sacrifice^q. Here may you see an ass open his mouth and speak, and reprove his master^r: three servants of God walk in a hot burning furnace without hurt^s: Daniel in the den among lions, and not devoured^t: Peter in the raging sea, and not drowned^u: lepers cleansed^v: the lame to go^y: the dumb to speak^z: the deaf to hear^a: the blind to see^b: the dead to rise out of their graves, and live^c: simple and unlearned men to speak in strange tongues^d: the devil to go out of the possessed, and to say, I know Thou art Christ, the Son of God^e.

Here may you see twelve poor silly men, without spear or sword or force, make conquest, and win the whole world. No power could repress them, no might could withstand them. It is reckoned a great matter for a king or a nation to yield submission unto another king or nation: it must therefore be a matter of great wonder to see all kings throw down their maces, and all people to yield before so few, so simple, so unarmed;

^q 1 Kings xviii. 36, 37, 38.

^r Numbers xxii. 28.

^s Daniel iii. 25. ^t Daniel vi. 23. ^u S. Matt. xiv. 29.

^x S. Luke xvii. 14. ^y Acts iii. 6, 7, 8. ^z S. Matt. ix. 32, 33.

^a S. Mark vii. 32, 33, 34, 35. ^b S. Matt. ix. 27, 28, 29, 30.

^c S. John xi. 43, 44. ^d Acts ii. 4. ^e S. Luke iv. 41.

and to acknowledge they embraced lies, and lived in ignorance: and that these twelve are the servants of the Highest: and to see how God hath chosen the foolish things of this world to overthrow the wise; and the weak things of this world to confound the mighty things. Such force did God give to their words. He made them the sons of thunder; they shook the foundations of the world; they threw down whatsoever stood against them.

Here may you see the fight of God's elect children: how they patiently suffered afflictions in their bodies, rather than they would deny the truth of God: they gave their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menacings, no rack, no torment, no sword, no death, could remove them from the love of the Gospel which they had received. The more of them were cut down, the more did spring up; the more were killed, the more were left alive. St. Augustine saith, "They were bound, and shut up, and racked, and burnt, and yet were increased^f." This is the victory that hath over-

^f Ligabantur, includebantur, torquebantur, urebantur, et multiplicabantur. De Civit. Dei, lib. xxii. cap. 6.

come the world: for the Lord answered St. Paul, "My power is made perfect through weakness." It liveth in death, it is made whole and sound by wounds and stripes: it is increased by those means, whereby men destroy it. Jacob saw a ladder stand upon the earth, and the top of it reach up into Heaven, and the Angels of God go up and down by it. This was but a dream and vision in his sleep, yet when he awoke, he took pleasure and comfort of this vision.

We have not only the delight of this with Jacob, but we have other far greater visions. We see Isaiah beholding the Lord, as he sat upon an high throne: we see St. Paul taken up into the third Heavens: we see the glory of God appear, and hear the voice which came out of the cloud, saying, "This is my beloved Son, in Whom I am well pleased; hear Him^b." We see Jesus Christ the Son of God born of a virgin, and how "He made Himself of no reputation; and took on Him the form of a servant, and was made like unto men, and was found in shape as a man. That He humbled Himself, and became obedient unto death,

g 2 Cor. xii. 9.

h S. Matt. xvii. 5.

even the death of the cross¹." We hear Him cry with a loud voice, " My God, My God, why hast Thou forsaken Me^k?" We hear Him say, " Father, forgive them, for they know not what they do!" And, " Father, into Thine hands I commend my Spirit^l."

Here may we see the sun to be darkened ; that the moon giveth no light ; the earth to shake, the rocks to cleave asunder, the vail to be rent, the graves to open, and Christ rise from the dead, and go up into Heaven, and sit at the right hand of His Father.

Here may we see the overthrow of Babylon, " which made all nations to drink of the wine of the wrath of her fornication ^m." How she is destroyed with the breath of God's mouth. Here we behold the resurrection of the dead ; and four and twenty elders sit before God on their seats, and the Ancient of Days sit upon His throne, and the judgment seat, and the books opened, and all flesh appear before Him ; and how some are taken into everlasting life, and some are sent into everlasting death.

¹ Phil. ii. 7, 8. ^k S. Matt. xxvii. 46. ^l S. Luke xxiii. 46.
^m Rev. xiv. 8.

What tongue is able to express these pleasures and delights, which are laid open to us in the word of God? We buy images and pictures, and maps of men, and of divers things and countries: but what map or picture can shew us the like variety and change of things?

We purchase lands, and have a liking so to do. Here we are taught how we may come to that land, which shall stand with us, and in which we shall continue for ever.

To see any one of these, it were great pleasure; either the creation of Heaven and earth, or the Angels and Archangels, and blessed Spirits; or the battles of the God of Sabaoth; or Amalek dashed in pieces like a potter's vessel; or the walls of Jericho blown down with the sound of a trumpet; or Pharaoh drowned in the sea; or Nebuchadnezzar eating grass among the beasts; or Antiochus smitten from Heaven; or Sodom and Gomorrah burnt with fire and brimstone; or the earth to open and swallow up the wicked; or the sea to stand like a wall; or water to come out of a stone; or bread to come from Heaven; or the sun to stand still, or to change his

course; or an ass to speak, and teach his master; or fire to be extremely hot, yet not burning; or lions hungry, yet not eating their meat; or the sea tempestuous, yet not drowning; or blind to see, deaf to hear, dumb to speak, dead to rise; or ignorant men to speak in languages they never learned; or the Devil to roar, and confess Christ; or God sitting in His Majesty, and Christ at His right hand; or Babylon thrown down, and become a tabernacle of foul spirits, and a den for the Devil; or Christ to sit in judgment, and give sentence upon the quick and the dead: to see any one of all these wondrous works of God, it were great pleasure.

How can it be then, but that we rejoice and take delight to see so many, so great, so marvellous, so heavenly, and so glorious wonders in one heap altogether? How far would we ride or go, to see the triumph of a mortal king? Here is to be seen the triumph of God, the Lord of lords, and the King of kings: how He hath made the Name of His Son triumph over principalities and powers, and over the whole world. Here is a paradise full of delights; no tongue is able to speak

them, they are so many; no heart is able to conceive them, they are so great.

Here is a shop, wherein is set out the wisdom and knowledge, the power, the judgments, and mercies of God. Which way soever we look, we see the works of His hands. His works of creation, and preservation of all things: His works of severe justice upon the wicked, and of gracious redemption to the believer. If we desire pleasant music, or excellent harmony, it speaketh unto us the words of the Father, and the consent of the Son; the excellent reports of the Prophets, Apostles, Angels, and Saints of God, who have been all taught by the Holy Ghost. If we would learn, it is a school, it giveth understanding to the simple. In it there is that may content the heart, the ear, the eye, the taste, and the smelling. It is a savour of life unto life. "O taste ye, and see how gracious the Lord is," saith the Prophet David. So manifold and marvellous are the pleasures which are given us in the word of God. God hath made them, and wrought them all for the sons of men.

ⁿ Ps. xxxiv. 8.

Thus have I performed my promise, and simply and homely opened those four things which I took in hand. I have declared what weight and majesty the word beareth; what huge harvest of profit we may reap by it; how needful it is for us, travelling through the wilderness of this life; and what repast and pleasure we may find in it.

But, all this notwithstanding, some take exception, and say, the Scriptures are dark and doubtful, the matters are deep, the words are hard, few can understand them. One taketh them in this sense, another in a sense clean contrary. The best learned cannot agree about them: they are occasion of many great quarrels. “John seeth this book sealed with seven seals: and an Angel preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof?” No man can open it, no man can read it. St. Peter saith, among the Epistles of Paul, “some things are hard to be understood, which they that are unlearned and unstable pervert, as they do all other Scriptures, unto their own destruction^p.” And St. Paul saith,

° Rev. v. 1, 2, 3.

p 2 Peter iii. 16.

“ God dwelleth in the light that none can attain unto^q;” Whom never man saw, neither can see.

Therefore, although the majesty be never so weighty, the profit, the necessity, and the pleasure, never so great; yet it is not good for the people to read them. Pearls must not be cast before swine; nor the bread of the children unto dogs. Thus they say. Indeed the word of God is pearls, but the people are not swine. They may not read them, say some; they are not able to wield them: the Scriptures are not for the people. Hereof I will say something, and a word or two of the reverence and fear, with which we ought to come to the hearing of them.

They say the Scriptures are hard, and above the reach of the people. So said the Pelagian heretic Julian, whom St. Augustine reproveth. “ Ye enlarge and lay out with many words, how hard a matter the knowledge of the Scripture is, and meet only for a few learned men^r.” You say the Scriptures are

^q 1 Tim. vi. 16.

^r Exaggeras quam sit difficilis paucisque conveniens eruditis, sanctarum cognitio literarum. Aug. lib. v. cap. 1. contra Julianum.

hard, who may open them? There is no evidence or trial to be taken by them: they are fit only for a few learned men; they are in no wise fit for the people. Thus said Julian, an heretic.

But God Himself, and the ancient Fathers of the Church, said otherwise. God saith in Deuteronomy; "This commandment which I command thee this day, is not hid from thee, neither is it far off. It is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven, and bring it us, and cause us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it us, and cause us to hear it, that we may do it? But the word is very near unto thee: even in thy mouth, and in thy heart, for to do it." Thou needest not run hither and thither, nor wander over the sea, nor beat thy brains in searching what thou shouldest do, or by what means thou mayest live uprightly: the word and commandment of God will teach thee sufficiently. The Prophet David saith, "The commandment of the Lord is pure, and giveth

^s Deut. xxx. 11, 12, 13, 14.

light unto the eyes^t." And, "Thy word is a lantern unto my feet, and a light unto my paths^u." Thy word is not dark, it is a light unto my path, it giveth light unto the eyes. What is clear, if the light be dark? or what can he see, who cannot see the light?

Human knowledge is dark and uncertain; philosophy is dark, astrology is dark, and geometry is dark. The professors thereof oftentimes run a masket; they lose themselves, and wander they know not whither. They seek the depth and bottom of natural causes; the change of the elements, the impressions in the air, the causes of the rainbow, of blazing stars, of thunder and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportions and the influence of the celestial bodies. They measure the compass of Heaven, and count the number of the stars; they go down and search the mines in the bowels of the earth: they rip up the secrets of the sea. The knowledge of these things is hard, it is uncertain. Few are able to reach it. It is not fit for every man to understand it.

^t Ps. xix. 8.

^u Ps. cxix. 105.

But the Holy Spirit of God, like a good teacher, applieth Himself to the dulness of our wits. He leadeth not us by the unknown places of the earth, nor by the air, nor by the clouds. He astonisheth not our spirits with natural vanities. He writeth His law in our hearts. He teacheth us to know Him, and His Christ. He teacheth us, that we should “deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly, in this present world.” He teacheth us to “look for the blessed hope, and appearing of the glory of the mighty God, and of our Saviour Jesus Christ^x.” This matter is good, and it is plain; the words are plain, and the utterance is plain. St. Chrysostom saith, “Therefore hath the grace of the Holy Spirit disposed and tempered them so, that publicans, and fishermen, and tentmakers, shepherds, and the Apostles, and simple men, and unlearned, might be saved by these books: that none of the simpler sort might make excuse, by the hardness of them; and that such things as are spoken might be easy for all men to look on; that the labouring man,

^x Titus ii. 12, 13.

and the servant, the widow woman, and whosoever is most unlearned, may take some good, when they are read. For they whom God ever from the beginning endued with the grace of His Spirit, have not gathered all these things for vain glory, as the heathen writers use, but for the salvation of the hearers^y.”

Some things in the Scriptures are hard, I deny it not. It is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of others, and to presume the less of our own judgment. Gregory saith, “The hardness which is in the word of God is very profitable; for it causeth a man to take that profit by pains, which he could not take with negligence. If the understanding were open and manifest, it would be little set by^z.” Cyril saith, “All things are plain and straight to them that have found knowledge; but to such as are

^y Propterea Spiritus gratia dispensavit illa, temperavitque, quo publicani, piscatores, &c. Hom. iii. de Lazaro.

^z Magnæ utilitatis est ipsa obscuritas eloquiorum Dei. Facit enim, &c. In Ezech. Hom. vi. lib. 1.

fools, the most easy places seem hard^a.” And again, “Those things which are plain, are hard unto heretics. For how can wisdom enter into a wicked heart^b?” It is true, which St. Peter hath said, some things are hard to be understood. But it is also true, that they who pervert them unto their own destruction are unlearned and unstable: that is, they to whom they are hard, have not their eyes opened, that they may see the light of the word: or they be wicked, and turn the truth of God into lies, and abuse the Scriptures to their own damnation. The owlet seeth not by the brightness of the sun, not because the sunbeams are dark, but for that his eyes are weak, and cannot abide so clear light; it is therefore but a pretence and colour for their ignorance, and a means to deceive the people more boldly with their errors, when they charge the word of God with darkness and hardness.

For how many hundred places are there

^a Omnia plana et recta sunt illis, qui cognitionem invenerunt: fatuis vero etiam facillima obscura videntur. Lib. iv. cap. 13. in Johan.

^b Ea quæ perspicua sunt, difficilia sunt hæreticis. Quomodo enim in malevolam animam intrabit sapientia? Cyril. in Jo. 14.

which be as clear as noon-day? God saith, “ I am the Lord thy God ; thou shalt have none other gods before Me. Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth : thou shalt neither bow down to them, neither serve them^c.” Again He saith, “ That is cursed that is made with hands, both it, and he that made it ; he, because he made it ; and it, because it was called God, being a corruptible thing^d.” And again, “ Cursed be all they that worship carved images, and delight in vain gods^e.” This is the word of God ; what darkness is in any of these sayings ?

God saith, “ If thou lend money to My people, to the poor with thee, thou shalt not be as an usurer unto him ; ye shall not oppress him with usury^f.” Again, “ If a man hath not given forth upon usury, neither hath taken any increase, &c. he shall surely live ; but he that hath given forth upon usury, or hath taken increase, shall he live ? he shall not

^c Exod. xx. 2, 3, 4, 5. ^d Wisdom xiv. 8. ^e Ps. xcvi. 7.

^f Exod. xxii. 25.

live^g.” And, “The wages of sin is death^h.” And, “The soul that sinneth, it shall dieⁱ.” And again, “This ye know, that no whoremongers, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for, for such things cometh the wrath of God upon the children of disobedience^k.” These are the words of God; and what darkness is in them?

St. Paul saith, “If it be possible, as much as in you lieth, have peace with all men. Abhor that which is evil, and cleave to that which is good. Avenge not yourselves, but give place unto wrath^l.” Again: “Let every soul be subject to the higher powers; there is no power but of God. He is the minister of God for thy wealth; but if thou do evil, fear; for he beareth not the sword for nought^m.” These be the words of God, what darkness is in them? St. John saith, “Christ is the Lamb of God, which taketh away the sins of the worldⁿ.” And, “The Blood of

^g Ezek. xviii. 8, 9. ^h Rom. vi. 23. ⁱ Ezek. xviii. 20.

^k Ephes. v. 5, 6. ^l Rom. xii. 18, 9, 19. ^m Rom. xiii. 1, 4.

ⁿ S. John i. 29.

Jesus Christ His Son cleanseth us from all sins^o." St. Peter saith, " His Own Self bare our sins in His Body on the tree; that we, being delivered from sin, should live in righteousness^p." Christ saith, " Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you^q." And again: " Come unto me, all ye that are weak and laden, and I will ease you^r." The prophet saith, " Whosoever shall call on the Name of the Lord, shall be saved^s." These be the words of God; what darkness is in them? what eye so simple, but he may see them?

The ways of the Lord are straight, and His words plain, even unto the simple. St. Chrysostom saith, " All things are clear and plain in the holy Scriptures: whatsoever things there are necessary for us, are also manifest^t." Some things are covered, as men cover precious stones, and precious garments. They are covered, and yet we see them; we

^o 1 S. John i. 7. ^p 1 S. Pet. ii. 24. ^q S. Luke xi. 9.

^r S. Matt. xi. 28. ^s Joel ii. 32.

^t Omnia clara et plana sunt in Scripturis divinis: quæcunque necessaria sunt, manifesta sunt. Hom. iii. in 2 ad Thess.

see them, and yet they are covered. Yet all things that are necessary are plain and open. Clemens saith, "The word of God is hid from no man: it is a light common unto all men: there is no darkness in God's word^u." Mark, it is a common light, and shineth to all men; it is as bright and beautiful as the sun, there is no dungeon or darkness in it. So saith Irenæus; "The Scriptures are plain, and without doubtfulness, and may be heard indifferently of all men^x." All men may hear them, even all sorts of men without exception.

Where be they then, who say it is not lawful for the people to have the word of God, and that the Scriptures are not meet for their reading? they are bread, they are drink, they nourish unto everlasting life; great cruelty it is to starve God's people to death. Are they unfit to have the Scriptures because they be poor? Christ saith, "The poor receive the

^u Nullis celatum est verbum, lux est communis, omnibus illucescit hominibus, nullus est in verbo cymmerius. Clem. Alex. in Orat. ad Gen.

^x Scripturæ in aperto sunt, et sine ambiguitate: et similiter ab omnibus audiri possunt. Lib. i. cap. 31.

glad tidings of the Gospel^y;" and, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven^z." They want riches and worldly glory, but God giveth His fear and grace to them as well as to the rich. Are they unfit to read the Scriptures, because they are not bred up in other learning? St. Paul saith, "I esteemed not to know any thing among you, but Jesus Christ, and Him crucified^a." The prophet David saith, "Blessed is the man, O Lord, whom thou teachest in Thy law^b." And Christ saith, "Thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes^c." The Apostles were sent into all the world to preach the Gospel unto every creature, to learned and unlearned, to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear, he hath learning enough to be a hearer.

As for the wisest and learned men in matters of this world, they have not always proved the readiest and most willing to set forth the glory of God. They have not been the meetest

^y S. Mat. xi. 5.

^z S. Mat. v. 3.

^a 1 Cor. ii. 3.

^b Ps. xciv. 12.

^c S. Mat. xi. 25.

scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elijah? Not the people, but the learned and wise men, and the prophets and priests of Baal. Who were they that stoned and killed the prophets? Not the people, but the chiefest and wisest men in Israel. Who were they that resisted Christ and His Gospel, and sought to deface the glory of God? Not the people, but the Scribes and Pharisees and high priests, and all the troop of their clergy. They called Christ "a deceiver," and "Beelzebub," a "companion of publicans and harlots." They laid in wait every where to entrap Him; they sued Him to death.

St. Paul saith for conclusion in this matter, "It is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolishness? For seeing this world by wisdom knew not God, in the wisdom of God it pleased Him by the foolishness of preaching to save

them that believed. Brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty things, and vile things of the world and things which are despised hath God chosen^d." Mark, saith he, how mercifully God hath dealt with you. Few of the learned sort, few such as are counted wise, embrace the Gospel with you, or join with you in faith, or keep you company. God hath let them be deceived in their wisdom. They take themselves to be wise, and yet are become fools. And, contrary to worldly judgment, God hath made you, who were weak and simple and of no reputation, wise and righteous, and sanctified and redeemed in Christ Jesus. And Christ saith, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven^e."

Therefore the godly Father, St. Chrysostom, calleth upon the people to read and hear the Scriptures: "Hear me, ye men of the world;

^d 1 Cor. i. 19, 20, 21, 26, 27, 28. ^e S. Mat. xviii. 3.

get ye the Bible, that most wholesome remedy for the soul; if ye will nothing else, yet at the least, get the New Testament, St. Paul's Epistles, the Gospels, and the Acts, that they may be your continual and earnest teachers^f."

And again; "Hearken not hereto only here in the church, but also at home, let the husband with the wife, let the father with the child, talk together of these matters, and both to and fro, let them both enquire, and give their judgments; and would God they would begin this good custom^g."

In like sort saith Origen: "Would God we would all do accordingly as it is written, Search the Scriptures^h." It were a token that we do love Christ. Then would the Father love us, and Christ would love us, and shew Himself

^f Audite seculares omnes: comparate vobis Biblia, animæ pharmaca. Si nihil aliud vultis, vel, Novum Testamentum acquirite: Apostolum, Evangelia, Acta, continuos et sedulos doctores. Hom. ix. in Ep. ad Coloss.

^g Neque in hoc tantum confessu, sed domi quoque, vir cum uxore, pater eum filio, invicem de his frequenter loquantur, et ultro, citroque suam et ferant et inquirant sententiam, velintque hanc probatissimam inducere consuetudinem. Chrysost. Hom. ii. in Johan.

^h Utinam omnes faceremus illud quod scriptum est, Scrutamini Scripturas. Orig. in Esai. Hom. ii.

unto us; and He and His Father would come unto us, and dwell in us. Chrysostom saith, “ This is the cause of all ill, that the Scriptures are not known¹. ” “ To know nothing of God’s laws,” saith he in another place, “ is the loss of salvation; ignorance hath brought in heresies, and vicious life: ignorance hath turned all things upside down^k. ” St. Jerome, expounding these words of the Apostle, “ Let the word of Christ dwell in you plenteously,” saith, “ Here weare taught, that the lay people ought to have the word of God not only sufficiently, but also with abundance, and to teach and counsel one another¹. ”

And now to conclude what the learned Fathers and ancient Doctors have said in this matter. Theodoret saith, “ Ye may commonly see that our doctrine is known, not only of them that are the Doctors of the Church, and the masters of the people, but also even of the tailors, and smiths, and weavers, and

¹ Hoc omnium malorum causa est, quod Scripturæ ignorantur. Hom. ix. ad Coloss.

^k Hom. iii. de Lazaro.

¹ Hic ostenditur, verbum Christi, non sufficienter sed abundanter etiam laicos habere debere, et docere se invicem, vel monere. Hierom. in iii. cap. Ep. ad Coloss.

of all artificers: yea, and further also of women, and that not only of them that be learned, but also of labouring women, and sempsters, and servants, and handmaids: neither only the citizens, but also the country folk do very well understand the same: ye may find, yea, even the very ditchers, and delvers, and cowherds, and gardeners, disputing of the holy Trinity, and of the creation of all things^m." Thus we see there was a time, before ignorance crept into the Church and got the upper hand, when the word of God was not counted hard, and dark, and doubtful: when children, and women, and servants, and men of the country, had the knowledge of God, and were able to reason of the works of God. Then went it well with them; they could not easily be deceived, because they had that word which bewrayeth the thief; they carried with them, like good exchangers, the weights and touchstone, and were able to try coins, whether they were true or false. Such were

^m Passim videas hæc nostratia dogmata non ab iis solum teneri, qui sunt ecclesiæ magistri, populorumque præceptores, sed ab ipsis quoque sutoribus, fabrisque ferrariis, lanificibus, &c. Lib. v. de curandis Græcor. affect.

the people, such was the state of God's Church in those days.

Gold, and silver, and lands, and possessions, are the portions but of few: they are not common to all alike. The Wise Man saith, "Houses and riches come by inheritance of the fathers". But the word of God, the Law, and the Prophets, the Apostles, the Evangelists, the gift of the Spirit, and the knowledge of God, are given unto all men: they are made common for all men. If the word were ordained but for a few, then Christ was given into the world but for a few. The heaven was but for a few. The mercy and love of God was but for a few. But the mercy of God is over all, and upon all, and for all. All have right to hear the word of God, all have need to know the word of God. "All have sinned, and are deprived of the glory of God". Therefore Christ calleth all, "Come unto me, all ye that be weary and laden". Young men and old men, men and women, rich and poor, come to me. "God is no acceptor of persons". "It is not the will of your Father

^a Prov. xix. 14. ^o Rom. iii. 23. ^p S. Matt. xi. 28.

^q Acts x. 34.

which is in Heaven," saith Christ, "that one of these little ones should perish^r." Who wills "that all men shall be saved, and come to the knowledge of the truth^s." "God will look to him that is poor, and of a contrite spirit, and trembleth at his words^t." God will regard such a one, and make him a fit vessel to receive His truth. Upon him that is such a one shall the Spirit of wisdom and understanding, the Spirit of knowledge, and of the fear of God, rest: not only upon the rich, the wise, and the learned; but upon him that is poor, and of a contrite heart, and trembleth at His word. Upon him that humbleth himself under the mighty hand of God. He is the temple and the tabernacle of the Holy Ghost. He that is humble in heart, shall be saved. God resisteth the proud, but giveth grace to the lowly.

Therefore Christ said, "I give Thee thanks, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and men of understanding, and hast opened them unto babes^u." Even to such as have no learn-

^r S. Matt. xviii. 14. ^s 1 Tim. ii. 4. ^t Isaiah lxvi. 2.

^u S. Matt. xi. 25.

ing, who rejoice in nothing, but in Thee. The wise and learned of the world cannot hear them, cannot see them; but they to whom it pleased Thee to give understanding. It is Thy mercy. Flesh and blood cannot reach the knowledge of Thy will. The Spirit of the Father hath revealed it. Christ saith, "My sheep hear My voice, and I know them, and they follow Me. They will not follow a stranger^x." My people are simple as sheep: they are rude, and know not what they do. Yet they know My voice, and follow Me: they know their Shepherd from a thief: they follow not the call and voice of a stranger. So we see that God chaseth no man away from hearing His word: He loatheth not the poor, because of his poverty, He refuseth him not; for He is the God of the poor; they be His creatures.

St. Augustine saith, "Almighty God, in the Scriptures, speaketh as a familiar friend, without dissimulation, unto the hearts both of the learned and of the unlearned^y." He abaseth

^x S. John x. 27.

^y Deus in Scripturis, quasi amicus familiaris loquitur ad cor doctorum, et indoctorum. Aug. Ep. 3. ad Volusianum.

Himself, and speaketh to their capacity: for His will is, that all should come to the knowledge of the truth, and be saved.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the word of God. "The Angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush^z." When Moses turned aside to see, God said unto him, "Come not hither: put thy shoes off thy feet, for the place whereon thou standest is holy ground." Again, when God had appointed to speak unto the people from mount Sinai, He said to Moses, "Go unto the people, and sanctify them to-day, and to-morrow, and let them wash their clothes, and let them be ready on the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai^a."

The word of the Lord is the bush, out of which issueth a flame of fire. The Scriptures of God are the mount, from which the Lord of Hosts doth shew Himself. In them God speaketh to us. In them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear

^z Exod. iii. 2.

^a Exod. xix. 10, 11.

the Lord. We must strip off all our affections: we must fall down before Him with fear: we must know Who it is that speaketh: even God, the Maker of heaven and earth: God the Father of our Lord Jesus Christ: God, Who shall judge the quick and the dead: before Whom all flesh shall appear.

His word is holy: let us take heed into what hearts we bestow it. Whosoever abuseth it, shall be found guilty of high trespass against the Lord. We may not receive it, to blow up our hearts, and wax proud with our knowledge: we may not use it, to maintain debate and contention: we may not use it to vaunt ourselves, or to make shew of our cunning.

The word of God teacheth lowliness of mind: it teacheth us to know ourselves. If we learn not humility, we learn nothing. Although we seem to know somewhat, yet know we not in such sort as we ought to know. The Scriptures are the mysteries of God: let us not be curious: let us not seek to know more than God hath revealed by them. They are the sea of God: let us take heed we be not drowned in them. They are the fire of God:

let us take comfort by their heat, and warily take heed they burn us not. They that gaze over hardly upon the sun, take blemish in their eyesight.

When the people of Israel saw the manna in the desert, they said, Man hu? what is this? so they reasoned of it, when they took it up in their hands, and beheld it. They asked one another, what good it would do. The Scriptures are manna, given to us from Heaven, to feed us in the desert of this world. Let us take them, and behold them, and reason of them, and learn one of another what profit may come to us by them: let us know, that they are written for our sake, and for our learning, that through patience and comfort of the Scriptures we may have hope. They are given us to instruct us in faith, to strengthen us in hope, to open our eyes, and to direct our going.

If we withhold the truth in unrighteousness; if we know our Master's will, and do it not; if the Name of God be ill spoken of through us; the word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof: God shall send us

strong delusion, that we shall believe lies: our own heart shall condemn us: and we shall be beaten with many stripes.

Therefore we ought diligently to give heed to those things which we hear: we must consider of them, we must chew the cud. "Every beast that cheweth not the cud is unclean^b," and not fit for sacrifice. Let us be poor in spirit, and meek in heart: let us be gentle, as becometh the lambs of Christ: and us His sheep, let us hear His voice, and follow Him. Let us be of a contrite spirit, and tremble at the words of God: let us when we know God, glorify Him as God. So shall God look upon us; so shall the Spirit of wisdom and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us: so shall we be made perfect in all good works: so shall we rejoice in His salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

^b Levit. xi. 26.



A
TREATISE
OF
THE SACRAMENTS,

*Gathered out of certain Sermons, which the
Reverend Father in God, Bishop Jewel,
preached at Salisbury.*

I HAVE opened unto you the contents of the Lord's Prayer, and shewed you upon Whom we ought to call, and what to ask: and the Articles of our Christian faith, in God the Father, the Son, and the Holy Ghost; of the Church, of Remission of Sins, of the Resurrection, and of Life everlasting, &c. And I have opened unto you the Ten Commandments, and in them what our duty is towards God, towards our Prince and Magistrates, towards our parents, towards our neighbour, and towards ourselves. All this have I done simply and plainly, without any shew of

learning, that it might the better sink into our hearts.

Now I think good to speak of the Sacraments of the Church, that all you may know what they are, because you are all partakers of the holy Sacraments. Christ hath ordained them, that by them He might set before our eyes the mysteries of our salvation, and might more strongly confirm the faith which we have in His blood, and might seal His grace in our hearts. As princes' seals confirm and warrant their deeds and charters; so do the Sacraments witness unto our conscience, that God's promises are true, and shall continue for ever. Thus doth God make known His secret purpose to His Church: first, He declareth His mercy by His Word: then He sealeth it, and assureth it by His Sacraments. In the Word we have His promises; in the Sacraments we see them.

It would require a long time, if I should utter what might be said in this matter, especially in laying open such errors and abuses, as have crept into the Church. But I will have regard to this place, and so frame my speech, that the meanest and simplest may reap profit thereby. That you may the better

remember it, I will keep this order. I will shew you, first, What a Sacrament is. Secondly, Who hath ordained them. Thirdly, Wherefore they were ordained, and what they work in us. Fourthly, How many there are. And then I will briefly speak of every one of them.

A Sacrament is an outward and visible sign, whereby God sealet^h up His grace in our hearts to the confirmation of our faith. St. Augustine saith, “A Sacrament is a visible sign of grace invisible^b.” And that we may the better understand him, he telleth us what thing we should call a sign: “A sign is a thing, that besides the sight itself, which it offereth to the senses, causeth of itself some other certain thing to come to knowledge.” In Baptism, the water is the sign, and the thing signified is the grace of God. We see the water; but the grace of God is invisible, we cannot see it. Moreover he saith, “Signs, when they are applied to godly things, are called Sacraments^c.” The signification and

^b Sacramentum est invisibilis gratiæ visibile signum. August. de Doctrina Christiana, lib. ii. cap. 1.

^c Signa, cum ad res divinas adhibentur, Sacramenta vocantur. Ad Marcellinum, Epist. 5.

the substance of the Sacrament is to shew us, how we are washed with the Passion of Christ, and how we are fed with the Body of Christ. And again, “If Sacraments had not a certain likeness and representation of the things whereof they are Sacraments, then indeed they were no Sacraments^d.” And because of this likeness which they have with the things they represent, they are oftentimes termed by the names of the things themselves. Therefore after a certain manner of speech, (and not otherwise,) the Sacrament of the Body of Christ, is the Body of Christ; and the Sacrament of the Blood of Christ, is the Blood of Christ: so the Sacrament of faith, is faith.

Who hath ordained the Sacraments? Not any Prelate, not any Prince, not any Angel or Archangel, but only God Himself. For He only hath authority to seal the charter, in whose authority only it is to grant it. And only He giveth the pledge, and confirmeth His grace to us, who giveth His grace into our hearts. St. Chrysostom saith, “The Mystery were not of God, nor perfect, if

^d Aug. Epist. 23. ad Bonifacium.

thou shouldest put any thing to it^e.” In the days of Noah, when God determined to be merciful unto His people, and never to drown the whole world with water, He said, “I have set My bow in the cloud, and it shall be for a sign of the covenant between Me and the earth; and when I shall cover the earth with a cloud, and the bow shall be seen in the cloud, then will I remember My covenant which is between Me and you, and between every living creature of all flesh, and there shall be no more waters of a flood to destroy all flesh^f.”

In like manner, when God would witness and stablish to Abraham and his seed after him the promise of His mercy, He Himself ordained a Sacrament to confirm the same : “This is My covenant which ye shall keep between Me and you, and thy seed after thee : Let every man child among you be circumcised^g.” Thus God ordained the Sacrament of Circumcision. This Sacrament was a seal of God’s promise to Abraham, and a seal of

^e Divinum et integrum non esset mysterium, si quicquam ex te adderes. Hom. vii. in 1 Cor.

^f Gen. ix. 13, 14, 15.

^g Gen. xvii. 10.

Abraham's faith, and obedience towards God. By this Sacrament man was bound to the Lord, and by the same Sacrament God vouchsafed to bind Himself to man. But how is the Sacrament formed? of what parts is it made? St. Augustine saith, "Join the word of Christ's institution with the sensible creature, and thereof is made a Sacrament^h." Join the word to the creature of water, and thereof is made the Sacrament of Baptism; take away the word, then what is the water other than water? The word of God and the creature make a Sacrament.

But why were Sacraments ordained? He telleth you. "Men cannot be gathered together to the profession of any religion, whether it be true or false, unless they be bound in the fellowship of visible signs of Sacramentsⁱ." The first cause why they were ordained is, that thereby one should acknowledge another, as fellows of one household, and members of one body. So were all Israel reckoned the children of Abraham,

^h Accedat verbum ad elementum, et fit Sacramentum. Tract. 80. in 13. Joh.

ⁱ In nullum nomen religionis, ceu verum, &c. Lib. xix. cont. Faust. cap. 11.

because of their circumcision ; and all such as were uncircumcised, were cut off from the people, and had no part in the commonwealth of Israel, because they were uncircumcised. Even as we take them that are not baptized to be none of our brethren, to be no children of God, nor members of His Church, because they will not take the Sacrament of Baptism. Another cause is, to move, instruct, and teach our dull and heavy hearts, by sensible creatures, that so our negligence in not heeding or marking the word of God spoken unto us might be amended : for if any man have the outward seal, and have not the faith thereof sealed within his heart, it availeth him not; he is but an hypocrite and dissembler. So the circumcision of the foreskin of the flesh taught them to mortify their fleshly affections, and to cut off the thoughts and devices of their wicked hearts. Therefore said Stephen to the Jews, “ Ye stiff-necked and of uncircumcised hearts and ears, you have always resisted the Holy Ghost^k. ”

So when in Baptism our bodies are washed with water, we are taught that our souls are

^k Acts vii. 51.

washed in the blood of Christ. The outward washing or sprinkling doth represent the sprinkling and washing which is wrought within us; the water doth signify the Blood of Christ. If we were nothing else but soul, He would give us His grace barely and alone, without joining it to any creature, as He doth to His Angels: but seeing our spirit is drowned in our body, and our flesh doth make our understanding dull, therefore we receive His grace by sensible things. St. Chrysostom saith, "I am otherwise affected, than is he who believeth not. When he heareth of the water of Baptism, he thinketh it is nothing else but water: but I see (not the creature only, which mine eyes do see, but also) the cleansing of my soul by the Holy Ghost. He thinketh that my body only is washed: I believe that my soul is thereby made pure and holy: and withal I consider Christ's burial, his resurrection, our sanctification, righteousness, redemption, adoption, our inheritance, the kingdom of heaven, and the fulness of the Spirit¹." For I judge not of the things

¹ *Aliter ego, et aliter incredulus disponitur. Ille cum, &c.*
Hom. vii. in 1 Cor.

I see by my bodily eyes, but by the eyes of my mind.

When one that is unlearned, and cannot read, looketh upon a book, be the book never so true, never so well written, yet because he knoweth not the letters, and cannot read, he looketh upon it in vain: he may turn over all the leaves, and look upon all, and see nothing; but another that can read, and hath judgment to understand, considereth the whole story, the doughty deeds, grave counsels, discreet answers, examples, promises, threatenings, the very drift and meaning of him that wrote it. So do the faithful receive the fruit and comfort by the Sacraments, which the wicked and ungodly neither consider nor receive. Thus do the Sacraments lead us, and instruct us to behold the secret and unknown mercies of God, and to carry ourselves to the obedience of His will. And this is the other cause, why Sacraments were ordained.

Thirdly, they are seals and confirmations of God's promise. St. Paul saith, "Abraham received the sign of circumcision, as the seal of the righteousness of the faith which he had

when he was uncircumcised^m.” By these, we stop the mouth of heretics: for if they deny that our Lord Jesus Christ was delivered to death for our sins, and is risen again for our justification; we shew them our Sacraments, that they were ordained to put us in remembrance of Christ, and that by the use of them, we shew the Lord’s death till He come. We tell them, these are proofs and signs, that Christ suffered death for us on the cross. As St. Chrysostom saith, “Laying out these mysteries, we stop their mouthsⁿ.”

What? are they nothing else but bare and naked signs? God forbid. They are the seals of God, heavenly tokens, and signs of the grace, and righteousness, and mercy, given and imputed to us. Circumcision was not a bare sign. “That is not circumcision which is outward in the flesh,” saith St. Paul, “but the circumcision of the heart^o.” And again, “In Christ ye are circumcised with circumcision made without hands; by putting off the sinful body of the flesh, through the circumcision

^m Rom. iv. 11.

ⁿ Chrysost. in Matt. Hom. lxxxiii.

^o Rom. ii. 28.

of Christ^p.” Even so is not Baptism any bare sign. St. Chrysostom saith, “ Christ’s Baptism is Christ’s Passion^q.” They are not bare signs; it were blasphemy so to say. The grace of God doth always work with His Sacraments: but we are taught not to seek that grace in the sign, but to assure ourselves by receiving the sign, that it is given us by the thing signified. We are not washed from our sins by the water, we are not fed to eternal life by the bread and wine, but by the precious Blood of our Saviour Christ, that lieth hid in these Sacraments.

St. Bernard saith, “ The fashion is to deliver a ring, when seisin and possession of inheritance is given: the ring is a sign of the possession. So that he which hath taken it may say, The ring is nothing, I care not for it; it is the inheritance which I sought for. In like manner, when Christ our Lord drew nigh to His passion, He thought good to give seisin and possession of His grace to His disciples, and that they might

^p Coloss. ii. 11.

^q Baptisma ejus, etiam Passio ejus est. Ad Hebr. Hom. xvi.

receive His invisible grace by some visible sign^r."

St. Chrysostom saith, "Plain or bare water worketh not in us, but when it hath received the grace of the Holy Ghost, it washeth away all our sins^s."

So saith St. Ambrose also; "The Holy Ghost cometh down, and halloweth the water." And, "There is the presence of the Trinity^t." So saith St. Cyril; "As water, thoroughly heated with fire, burneth as well as the fire: so the waters which wash the body of him that is baptized are changed into divine power, by the working of the Holy Ghost^u."

So said Leo, sometime a Bishop of Rome; "Christ hath given like preeminence to the water of Baptism as He gave to His mother. For that power of the Highest, and that

^r Datur annulus ad investiendum, &c. Serm. de cœna Domini.

^s In nobis non simplex aqua operatur: sed cum accepit gratiam Spiritus, abluit omnia peccata. Hom. xxxv. in Johann.

^t Spiritus Sanctus descendit, et consecrat aquam. Præsentia Trinitatis adest. Ambr. de Sac. lib. i. cap. 5.

^u Quemadmodum viribus ignis aqua, &c. Cyril. in Johan. lib. ii. cap. 42.

overshadowing of the Holy Ghost, which brought to pass that Mary should bring forth the Saviour of the world, hath also brought to pass that the water should bear anew or regenerate him that believeth*.”

Such opinion had the ancient learned Fathers, and such reverend words they used, when they treated of the Sacraments. For it is not man, but God Who worketh by them: yet is it not the creature of bread or water, but the soul of man that receiveth the grace of God. These corruptible creatures need it not; we have need of God's grace. But this is a phrase of speaking. For the power of God, the grace of God, the presence of the Trinity, the Holy Ghost, the gift of God, are not in the water, but in us. And we were not made, because of the Sacraments; but the Sacraments were ordained for our sake.

Now for the number of Sacraments, how many there be: it may seem somewhat hard to say, and that it cannot be spoken

* Dedit aquæ, quod dedit matri. Virtus enim altissimi, et obumbratio Spiritus Sancti, quæ fecit ut Maria pareret salvatorem, eadem fecit, ut regeneret unda credentem. Leo, Serm. v. de Nat. Dom.

without offence. For men's judgments herein have swerved very much. Some have said, there are two; others three; others four; and others, that there are seven Sacraments. This difference of opinions standeth rather in terms than in the matter. For a Sacrament in the manner of speaking which the Church useth, and in the writings of the holy Scriptures, and of ancient Fathers, sometimes signifieth properly, every such Sacrament which Christ hath ordained in the New Testament, for which He hath chosen some certain element, and spoken special words to make it a Sacrament, and hath annexed thereto the promise of grace. Sometimes it is used in a general kind of taking, and so every mystery set down to teach the people, and many things that indeed, and by special property, be no Sacraments, may nevertheless pass under the general name of a Sacrament.

The Sacraments instituted by Christ are only two: the Sacrament of Baptism, and of our Lord's Supper; as the ancient learned Fathers have made account of them. St. Ambrose, having occasion of purpose to treat of the Sacraments, speaketh but of two. He

saith, "I begin to speak of the Sacraments which you have received." And yet in his whole treatise divided into six books he writeth but of two. His book is extant; if any man doubt this, he may see it.

St. Augustine reckoneth them to be but two; "These be the two Sacraments of the Church." Again he saith, "Our Lord and His Apostles have delivered unto us a few Sacraments instead of many; and the same in doing most easy, in signification most excellent, in observation most reverend, as is the Sacrament of Baptism, and the celebration of the Body and Blood of our Lord." Thus St. Augustine and St. Ambrose, unto whom I might also join other ancient Fathers, reckon but two Sacraments. Let no man then be offended with us for so doing; we do no new thing, but restore the ordinance of Christ, and keep the example of the holy Fathers.

What then? Do we refuse Confirmation, Penance, Orders, and Matrimony? Is there

^y De Sacramentis quæ accepistis, sermonem adior.
Ambros. Lib. I. de Sac. cap. 1.

^z Hæc sunt Ecclesiæ gemina Sacramenta.—Quædam pauca pro multis, eademque factu facillima, &c. De Symb. ad Catechumen. lib. iii. cap. 9. de Doctr. Christ.

no use of these among us? do we not allow them? Yes. For we do Confirm and teach repentance, and minister holy Orders, and account Matrimony, and so use it, as an honourable state of life. We visit the sick among us, and anoint them with the precious oil of the mercy of God. But we call not these Sacraments, because they have not the like institution. Confirmation was not ordained by Christ: Penance hath not any outward element joined to the word: the same may be said of Orders: and Matrimony was not first instituted by Christ; for God ordained it in Paradise long before. But in these two, we have both the element and the institution. In Baptism, the element is water; in the Lord's Supper, bread and wine. Baptism hath the word of institution. "Teach all nations, baptizing them in the Name of the Father, and the Son, and the Holy Ghost^a." The Lord's Supper in like manner hath the word of institution, "Do this in remembrance of Me^b." Therefore these two are properly and truly called the Sacraments of the Church, because in them the element is joined to the

^a S. Matt. xxviii. 19.^b S. Luke xxii. 19.

word, and they take their ordinance of Christ, and are visible signs of invisible grace.

Now whatsoever lacketh either of these, it is no Sacrament; therefore are not the other five, which are so reckoned, and make up the number of seven, in due signification and right meaning taken for Sacraments. For in such sort as these are called Sacraments, that is, because they signify some holy thing, we shall find a great number of things, which the godly and learned Fathers have called Sacraments; and yet, I trow, we must not hold them as Sacraments, ordained to be kept and continued in the Church: for then should there be not seven, but seventeen Sacraments.

St. Bernard calleth the washing of the Apostles' feet a Sacrament; "The washing of feet is the Sacrament of daily sins^c." So Leo calleth the Cross of Christ a Sacrament. "The Cross of Christ, which was given to save the faithful, is both a Sacrament, and also an example^d." Tertullian calleth the

^c Ablutio pedum Sacramentum est quotidianorum peccatorum. Sermo de cœna Dom.

^d Crux Christi quæ salvandis est impensa fidelibus, et Sacramentum est, et exemplum. Serm. 2. de Resur. D.

whole state of Christian faith, “The Sacrament of Christian Religion.” St. Hilary in divers places saith, “The Sacrament of prayer, the Sacrament of fasting, the Sacrament of thirst, the Sacrament of weeping, the Sacrament of the Scriptures^e.” Thus much for the number, that by the institution of Christ there are but two Sacraments, as Cardinal Bessarion confesseth. We read, “that these two only Sacraments were delivered us plainly in the Gospel^f.”

I will now speak briefly of the Sacraments in several, and leave all idle and vain questions, and only lay open so much as is needful and profitable for you to know. Baptism, therefore, is our regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of Heaven; it is a Sacrament of the remission of sins, and of that washing which we have in the Blood of Christ. We are all born the

^e Sacramentum orationis, Sacramentum esuritionis, Sacramentum sitis, Sacramentum fletus, Sacramentum Scripturarum. Tertull. lib. iv. contra Marcion.

^f Hæc duo sola Sacramenta in Evangeliiis manifeste tradita legimus. Bessarion de Sacram. Euchar.

children of wrath, and have our part in the offence of Adam. St. Paul saith, "By one man sin entered into the world^g." St. Augustine saith, "Christ said not, it shall come upon him; but, it abideth on him^h. He had regard to our offspring when he saith, 'the wrath of God abideth on him.' Upon which when the Apostle also looked, he said, 'And we ourselves also were sometime the children of wrathⁱ.' That which in Adam was imputed to his offence, and not to be of nature, is now in us, which are come of Adam, become natural." Therefore saith the Prophet, "Behold, I was born in iniquity, and in sin hath my mother conceived me^k." So that we all have cause to cry out and moan with St. Paul, "I see another law in my members rebelling against the law of my mind, and leading me captive unto the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death^l?" Hereof speaketh our Saviour: "That which is born of the flesh, is flesh; and that which is born

^g Romans v. 12.

^h Non dixit, veniet super eum, sed manet super eum. Respexit originem, &c.

ⁱ Ephes. ii. 3.

^k Ps. li. 5.

^l Romans vii. 23, 24.

of the Spirit, is spirit^l." And for this cause, saith He, "except a man be born of the water and the Spirit, he cannot enter into the kingdom of God^m."

For this cause are infants baptized, because they are born in sin, and cannot become spiritual, but by this new birth of the water and the Spirit. They are the heirs of the promise; the covenant of God's favour is made unto them. God said to Abraham, "I will establish my covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after theeⁿ." Therefore saith the Apostle, "If the root be holy, so are the branches^o." And again; "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy^p." When the Disciples rebuked those that brought little children to Christ that he might touch them, He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God^q." And

^l S. John iii. 6. ^m S. John iii. 5. ⁿ Gen. xvii. 7.

^o Rom. xi. 16. ^p 1 Cor. vii. 14. ^q S. Mark x. 14.

again, " Their angels always behold the face of my Father which is in Heaven^r."

The kingdom of Heaven is of such, saith Christ : not only then of those, but of other like infants, which shall be in all times.

As God took the seed of Abraham to be partakers of the covenant which He gave to Abraham ; so He appointed that every man child of eight days old should be circumcised. " And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him^s." May we think that the promise of God hath an end, so that it reacheth not to our children ? Or ought the children of the Jews receive the sign of the covenant, and may not the children of the Christians ? Whatsoever was promised to Abraham, the same is also performed unto us. We enjoy the same blessings, and free privilege of God's favour. St. Paul to the Galatians saith, " Know ye, that they which are of faith are the children of Abraham^t." Again, " If ye be Christ's, then are ye Abraham's seed, and heirs by promise^u."

^r S. Mat. xviii. 10.

^s Gen. xxi. 4.

^t Gal. iii. 7.

^u Gal. iii. 29.

Now is the sign of the covenant also changed, and Baptism is instead of Circumcision, as St. Paul declareth, and calleth them circumcised, which are baptized. “In Whom” (meaning Christ) “also ye are circumcised, with circumcision made without hands, by putting off the sinful body of the flesh through the circumcision of Christ, in that you are buried with Him through Baptism^x.” Our Saviour giveth charge to His Apostles, to “baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost’.” The Apostles baptized not only such as professed their belief, but whole households. The keeper of the prison was baptized, with all that belonged unto him^z. So was Crispus, the chief ruler of the synagogue, and his household^a, and the household of Stephanas^b. Infants are a part of the Church of God: they are the sheep of Christ, and belong to His flock. Why should they not bear the mark of Christ? they have the promise of salvation. Why should they not receive the seal whereby it is confirmed unto them?

^x Coloss. ii. 11, 12.

^y S. Mat. xxviii. 19.

^z Acts xvi. 33.

^a Acts xviii, 8.

^b 1 Cor. i. 16.

they are of the fellowship of the faithful. St. Augustine saith, "Where place you young children, which are not yet baptized? Verily in the number of them that believe^c." Why then should not they be partakers of the Sacrament together with the faithful?

And as the children of the faithful by right ought to be baptized; so such others also, as were born of unbelieving parents, and were aliens from the commonwealth of Israel, and were strangers from the covenant of promise, and had no hope, if they acknowledge the error in which they lived, and seek the forgiveness of their former sins, may well receive this Sacrament of their regeneration. So when they which heard Peter, "were pricked in their hearts," and said to Peter and the other Apostles, "Men and brethren, what shall we do^d?" Peter said unto them, "Amend your lives, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins^e." They were buried with Christ by Baptism into His death, and

^c Ubi ponis parvulos non baptizatos? profecto in numero credentium. De Verbis Apost. Serm. 1.

^d Acts ii. 37.

^e Acts ii. 38.

made partakers of His blood, and continued in the Apostles' doctrine and fellowship.

“ Christ,” saith the Apostle, “ loved the Church, and gave Himself for it, that he might sanctify it, and cleanse it by the washing of water through the word^f.” Again: “ According to His mercy He saved us, by the washing of the new birth, and the renewing of the Holy Ghost^g.” For this cause is Baptism called salvation, life, regeneration, the forgiveness of sins, the power of God to resurrection, the image and pledge of resurrection, and the meed of immortality. And yet are not these things wrought by the water, for then what need had we of Christ? what good did His passion? what doth the Holy Ghost work in our hearts? what power or force is left to the word of God?

St. Augustine saith, “ Why doth not Christ say, Now ye are clean, because of the Baptism wherewith ye are washed, saving that because in the water it is the word that maketh clean? take away the word, and what is water more than water^h?” It is the covenant, and promise,

^f Eph. v. 25, 26. ^g Titus iii. 5.

^h Quare non ait, mundi estis propter Baptismum quo

and mercy of God, which clotheth us with immortality, assureth our resurrection, by which we receive regeneration, forgiveness of sins, life, and salvation. His word declareth His love towards us, and that word is sealed and made good by Baptism. Our faith, who are baptized, and our continuance in the profession which we have made, establisheth in us this grace which we receive. As it is said, "True Baptism standeth not so much in washing of the body, as in the faith of the heart¹." As the doctrine of the Apostles hath taught us, saying, "By faith purifying their hearts." And in another place, "Baptism saveth us, not the putting away of the filth of the flesh, but the examining of a good conscience before God, by the resurrection of Jesus Christ²." Therefore St. Jerome saith, "They that receive not Baptism with perfect faith, receive the water, but the Holy Ghost they receive not¹."

loti estis; nisi quia etiam in aqua verbum mundat? detrahe verbum, et quod est aqua nisi aqua? Tract. 80. in Johann.

¹ Verus Baptismus constat non tam, &c. De Consecrat. dist. 4. Verus.

^k 1 S. Peter iii. 21.

¹ In Ezec. cap. 16.

The water wherein we are baptized doth not cleanse the soul : but “ the Blood of Jesus Christ His Son doth cleanse us from all sin^m. ” Not the water, but the Blood of Christ reconcileth us unto God, strengtheneth our conscience, and worketh our redemption. We must seek salvation in Christ alone, and not in any outward thing. Hereof saith St. Cyprian, “ The remission of sins, whether it be given by Baptism, or by any other Sacraments, do properly appertain to the Holy Ghost. The solemnity of the words, and the invocation of God’s holy Name, and the outward signs appointed to the ministry of the Priest by the institution of the Apostles, work the visible outward Sacrament. But touching the substance thereof, it is the Holy Ghost that worketh itⁿ. ” St. Ambrose also saith, “ Thou hast seen the water, thou hast seen the Priest, thou hast seen those things, which thou mightest see with the eyes of thy body, and with such sight as man hath; but those

^m 1 S. John i. 7.

ⁿ Remissio peccatorum, sive per Baptismum, sive per alia Sacramenta donetur, proprie Spiritus Sancti est. Verborum solennitas, &c. Cypr. de Bapt. Christi.

things which work and do the deed of salvation, which no eye can see, thou hast not seen^o."

Such a change is made in the Sacrament of Baptism; through the power of God's working, the water is turned into blood. They that are washed in it, receive the remission of sins, their robes are made clean in the Blood of the Lamb. The water itself is nothing: but by the working of God's Spirit, the death and merits of our Lord and Saviour Christ are thereby assured unto us.

A figure hereof was given at the Red Sea. The children of Israel passed through in safety: but Pharaoh and his whole army were drowned^p. Another figure hereof was given in the Ark. The whole world was drowned, but Noah and his family were saved alive^q. Even so in the fountain of Baptism, our spiritual Pharaoh the devil is choked; his army, that is our sins are drowned, and we saved. The wicked of the world are swallowed

^o Vidisti fontem, vidisti sacerdotem, &c. Lib. i. de Sac. cap. 3.

^p Gen. xiv. 22, &c.

^q Gen. vii. 23.

in concupiscence and vanities, and we abide safe in the Ark. God hath chosen us to be a peculiar people to Himself; we walk not after the flesh, but after the Spirit; therefore we are in Christ Jesus, and there is now no condemnation unto us.

Now, touching the Minister of this Sacrament, whether he be a good man or an evil man, godly or godless, an heretic or a catholic, an idolater or a true worshipper of God; the effect is all one; the value or worthiness of the Sacrament dependeth not of man, but of God. Man pronounceth the word, but God setteth our hearts with grace: man toucheth or washeth us with water, but God maketh us clean by the Cross of Christ. It is not the Minister, but Christ Himself which is the Lamb of God, that taketh away the sins of the world.

Again, whether the infant be signed with the sign of the Cross, or be put into the water once or thrice; whether one or two or three, or more, be godfathers or witnesses of the Baptism, it maketh nothing to the virtue of the Sacrament; they are no part thereof; without these Baptism is whole and perfect.

Hereof St. Gregory saith, “ The faith being one, the diversity of customs hurteth nothing^r.” Christ left no order for the use of these things, neither did by His word or example require them. The Church of God hath liberty to dispose herein, as may be most fitting for decency and godliness.

Some make doubt of those infants, the children of the faithful, who depart before Baptism, whether they be saved or not. What, shall we say that they are damned? It is a hard matter, and too curious for man to enter into the judgments of God. His mercy is infinite, and His purpose secret; He sheweth mercy unto those upon whom He will have mercy. Who can appoint Him, or set Him an order what He shall do? It is not good, nor standeth with Christian reverence, to be contentious and busy in searching out or reasoning of matters, which the wisdom of God hath hid from our knowledge.

Yet, if any would fain be resolved, he may thus safely reason. It is true that children are born in sin, and that by the sin of one

^r In una fide nihil officit consuetudo Ecclesiæ diversa.
Greg. lib. i. epist. 41.

man death hath entered into the world, and that the reward of sin is death : but who knoweth if God have forgiven them their sin ? Who is His counsellor, who knoweth His meaning ? Our children are the children of God. He is our God, and the God of our seed. They are under the covenant with us. The soberest way is to speak least, and to leave them to the judgment and mercy of God.

Howbeit, if any should despise, and of wilfulness refuse this holy ordinance, so that they would in no case be baptized, or suffer their children to be baptized, that were damnable. Otherwise the grace of God is not tied so to the ministration of the Sacrament, that if any be prevented by death, so that he cannot be received to the fellowship thereof, he should therefore be thought to be damned : for many have suffered death for God's cause, for their faith in Christ, who never were baptized ; yet are they reckoned, and are indeed, blessed martyrs. So Valentinianus, a Christian emperor, died without Baptism ; yet doth Ambrose commend him, and nothing doubteth but that he is saved. He saith, " I have heard that you are grieved, because he took

not the Sacrament of Baptism^r. Tell me what other thing is there in us but our will, and our desire?" Again, "He who was endued with Thy Spirit, O God, how might it be that he should be void of Thy grace? Or, if this move you, because the Mysteries were not solemnly ministered; are not the martyrs crowned if they be only novices, (that be not yet christened?) But if they be washed in their blood, then is he also washed in his godliness and in his desire." St. Augustine saith, "He is not deprived from the partaking and benefit of the Sacrament, so long as he findeth in himself that thing that the Sacrament signifieth^s."

Constantine the Great was the first Christian emperor, yet was not baptized until the time of his death, "who," saith Theodoret, "when he was at Nicomedia, being grievously sick, and knowing the uncertainty of this life, was baptized^t." The thief upon the cross

^r *Audivi vos dolere, quod non acceperit &c. Orat. de Obit. Valentiniani.*

^s *In Serm. ad Infantes.*

^t *Qui, cum Nicomediæ ageret languore gravatus, nec ignorans vitæ hujus incertum, gratiam baptismatis est adeptus. Hist. Tripart. lib. iii. cap. 12.*

was not baptized; yet Christ said unto him, "This day thou shalt be with me in Paradise." The prophet Jeremiah, and John the Baptist, were sanctified in their mothers' wombs. By these few it may appear, that the Sacrament maketh not a Christian, but is a seal and assurance unto all that receive it, of the grace of God, unless they make themselves unworthy thereof; and that no man may despise this holy ordinance, and keep back his infants from Baptism, for in so doing he procureth his own damnation. In time of ignorance many could see this, and acknowledge it, that the outward Baptism by water was not necessary unto salvation, so that the children or others that died without it were for lack thereof damned. The Church hath always received three sorts of Baptism; the Baptism of the Spirit, or of blood, or of water: if any were prevented by death, or hindered by cruelty or persecution, so that they could not receive the Sacrament of Baptism at the hands of the Minister, yet having the sanctification of the Holy Ghost, or making their faith known by their suffering, they were born anew, and baptized. God hath His purpose

in us and our children. Before we be born, when we have done neither good nor evil, He hath mercy and compassion on us. Judgment appertaineth unto God. He knoweth who are His. No man knoweth the things of God, but the Spirit of God only. And thus much of the Sacrament of Baptism, which is the badge and cognizance of every Christian. If any be not baptized, but lacketh the mark of God's fold, we cannot discern him to be one of the flock. If any take not the seal of regeneration, we cannot say he is born the child of God. This is the ordinary way; let us use it, let us not despise nor be slow to receive the Sacraments: they are the means by which God maketh sure His good will towards us.

It will not be amiss to speak a word or two of the naming of your children. Some are herein over keen; they refuse to call their children by the names of holy men and women, because they think it to savour somewhat too much of religion, and therefore, either they name them at a venture, having no regard at all how they be named; or else they give them the names of heathen men, and call them Julius Cæsar, Hercules, Lucretia, Scipio, or

such like. These although they were notable in wisdom, learning, chastity, boldness, and in conquests, yet were they heathen men, and knew not God. The name is nothing, it commendeth us not to God. Yet may a Christian father be ashamed to call his child by the name of such, who were enemies to the Cross of Christ.

St. Chrysostom, a godly Father, saith, “ In this thing, (that is, in the naming of the children,) both the godliness of the parents, and also their great care for their children, is declared. And how have they forthwith and from the beginning taught the children who were born unto them, giving them warning, by the names wherewith they call them, that they should practise virtue? They did not give names at a venture and without reason, as is done now-a-days. For now men say, let the child be called after the name of his grandfather, or great grandfather : but our old fathers did not so. They took all heed to call their children by such names, which should not only provoke them to virtue, who bore the names, but should teach others also much wisdom, who should remain many years

after them^a.” Again he saith; “ See how great understanding they of old time had, that even the women named not their children rashly or by chance, but called them by names that foreshewed such things as might happen after^x.” And of Leah, Jacob’s wife, he maketh a special commendation. “ See how she nameth not her children simply nor at a venture. She called him Simeon, because (saith she) the Lord hath heard^y.” Therefore he saith, “ Let not us therefore give names unto our children that are common names, or because they were the names of our grandfathers or great grandfathers, or of such who have been famous for their parentage: but rather let us call them by the names of such as have excelled in virtue, and have been most faithful towards God^z.” Let them bear the names of the Apostles, of

^a Non solum hic parentum monstratur pietas, sed et magna ergo pueros diligentia, etc. Hom. 21. in Genesim.

^x Hom. 51. in Genesim.

^y Vidisti quomodo non simpliciter, neque temere nomina natis indiderit, Vocavit eum Simeon, quoniam audivit (inquit) Dominus. Hom. 56. in Genesim.

^z Igitur nos ne vulgaria nomina pueris indamus, neque avorum, etc. Hom. 21. in Gen.

the prophets, of the martyrs, of such who have been constant in the faith, and have suffered death for Christ's sake. That so they may be taught by their names to remember whose name they bear, and that they neither speak nor do any thing unworthy of their name.

As, if any be called John, that he pray for grace, and desire to be filled with grace: that he give witness of Christ, that he is the Lamb of God which taketh away the sins of the world: that he rebuke vice boldly, as John did in Herod, though he were a mighty prince. Or, if he be called Paul, that he so become a follower of Paul, as Paul was of Christ: and say with Paul, "That I might live unto God, I am crucified with Christ. Thus I live, yet not I now, but Christ liveth in me^a:" and hear Christ speaking unto him as did St. Paul, and fall down and say, "Lord, what wilt Thou that I do^b?" So let him that is called Thomas, touch the bosom of Christ, and handle his wounds, and make a good confession as Thomas did, and say, "My Lord and my God^c." Let Matthew

^a Galat. ii. 20.

^b Acts ix. 6.

^c S. John xx. 28.

forsake his custom, even the deceitful gains of the world, and follow Christ^d. Let Daniel remember Daniel, and though he should be thrown into the den of lions, or be burnt in the fire, or suffer any cruel torments, yet let him not therefore forsake God, but put his whole trust in Him. Thus should our names teach us, that whether we write them, or utter them, or hear them spoken, they may put us in mind of Christian duty and godliness.

The other Sacrament of Christ's Church is the Sacrament of the Lord's Supper, which some have called the Sacrament of the Altar; some the Sacrament of the holy Table; some the Sacrament of Bread and Wine: but we most properly may call it the Sacrament of the Body and Blood of Christ. And that we wander not at large, but may stand on certain ground, I will expound those words of our Saviour, "This is My Body, and this is My Blood of the New Testament that is shed for many, for the remission of sins^e."

This matter these two or three hundred years past hath been encumbered with many

^d S. Matt. ix. 9.

^e S. Matt. xxvi. 26, 28.

questions, and much controversy. Some say the words are plain. Christ Himself spake them; He is Almighty, and can do whatsoever He will; He hath not spoken otherwise than He meant. If we expound them by signs and figures, we take away the force of the holy Mystery, and make nothing of it; the words must be taken even as they stand, they must not have any other construction. Therefore at this day, many wise men, who yield upon other points of superstition, and in many other things receive the truth, stand here, and stick at this, and cannot yield.

I will declare the whole matter simply and plainly, and submit myself to the understanding and capacity of all men. That which I will utter herein shall not be of myself, but of the Fathers of the Church: not of those who have been of later years, but of the most ancient: not of the heretics, but of the most catholic, who have ever been the enemies and confounders of heretics. I will shew the use and order and faith of the primitive Church which was in the times of the Apostles, and of Tertullian, Cyprian, Basil, Nazianzen, Jerome, Augustine, Chrysostom, and other catholic

and godly learned Fathers. Let no man regard me, or my speech: I am only a finger; these are clear and bright stars: I do but shew them unto you, and point to them that you may behold them. God give us grace that we may see them truly, and by them be able to guide and to direct our way. Let us lay aside all contention, and quietly hear that which shall be spoken. Whatsoever shall be said, if it be true, if it be ancient, if it be catholic, if it be so clear as the sunbeams, let us humble our hearts, and believe it. There is no truth but of God. Whosoever resisteth the truth, resisteth God.

First, I will shew you, that we do truly and indeed eat the Body of Christ, and drink His Blood. And this shall be the foundation and key of entrance into all the rest.

Secondly, I will open these words, "This is My body," and there, how, by what sort, in what sense and meaning, the bread is the Body of Christ.

Thirdly, that the bread abideth still in former nature and substance as before, even as the nature and substance of water remaineth in Baptism.

Fourthly, how the Body of Christ is eaten, whether by faith or with the mouth of our body; and how the Body of Christ is present in the Sacrament.

Fifthly, what difference is between the Body of Christ, and the Sacrament of the Body of Christ.

Sixthly, how we ought to prepare our minds, and with what faith and devotion we must come to the receiving thereof.

We say and believe, that we receive the Body and Blood of Christ truly, and not a figure or sign, but even that Body which suffered death on the cross, and that Blood which was shed for the forgiveness of sins. So Christ saith, “My flesh is meat indeed, and My blood is drink indeed^f.” And again, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you^g.” And again, “He that eateth Me, even he shall live by Me^h.” We say, there is no other substantial food of our souls; and that He is divided among all the faithful; and that he is void of salvation and the grace of Christ, whosoever is not partaker of His Body and

^f S. John vi. 55. ^g S. John vi. 53. ^h S. John vi. 57.

Blood. This we say, and may not flee from it hereafter.

Yet, lest haply any should be deceived, we say this meat is spiritual, and therefore it must be eaten by faith, and not with the mouth of our body. St. Augustine saith, "Why preparest thou thy teeth, and thy belly? believe, and thou hast eaten^l." And again, "Prepare not your jaws, but your heart^k." As material bread nourisheth our body, so doth the Body of Christ nourish our soul, and is therefore called bread. St. Augustine saith, "God is the inward bread of my soul^l." For we receive Him, and eat Him, and live by Him. But hereof hereafter more at large.

Now let us consider the words of Christ, "This is My Body," and "This is My Blood." These words you say are plain, open, easy, and manifest. So they are; yet, albeit they are plain, they must have a right construction. The plainest words that be, unless they be duly expounded, may breed error. St. John

^l Ut quid paras dentes et ventrem? crede, et manducasti. Tract. 25. in Joh.

^k Nolite fauces parare, sed cor. Serm. 23. in Lucam.

^l Deus panis intus est animæ meæ. Confess. Lib. I.

saith, “The Word was made flesh^m.” These words are plain, yet of these plain words Apollinaris did breed an heresy. Christ saith, “My Father is greater than Iⁿ.” His words are plain, yet did the Arians gather thereof an heresy, that Christ is not equal with His Father. Christ saith of John Baptist, “This is Elias which was to come^o.” He saith not, He doth signify Elias, but He is Elias. The words are plain, yet were there some that stood in the maintenance of their errors thereby, and said, that the soul of Elias did abide in John Baptist. Christ saith, “If thine eye cause thee to offend, pluck it out, and cast it from thee.” And, “If thy hand or foot cause thee to offend, cut them off, and cast them from thee^p.” The words are plain; yet He meaneth not that you should pick out your eyes out of your head, nor chop off your hands or feet from your body. St. John saith of Christ, “He will baptize you with the Holy Ghost, and with fire^q.” These words are plain, yet hereof some raised this error, that children, at the time of their baptism,

^m S. John i. 14. ⁿ S. John xiv. 28. ^o S. Matt. xi. 14.
^p S. Matt. xviii. 8, 9. ^q S. Matt. iii. 11.

should be marked in the forehead with a hot burning iron. St. Paul saith, "He hath made Him to be sin for us, which knew no sin^r." The words are plain, yet Christ never sinned. He is the Lamb of God, in Whom there is no spot. He is hereby said to be the sacrifice for sin. Christ saith, "They two shall be one flesh;" and, "They are no more two, but one flesh^s." These words are plain, yet if you try the words by common sense, it is not so, they are not one, but two of several flesh. Christ saith, "You are the salt of the earth: you are the light of the world^t." The words are plain, yet indeed the Apostles were neither material light, nor material salt. Christ said of Judas, "One of you is a devil^u." The words are plain, yet Judas in nature and substance was not a devil.

St. Paul saith of Melchisedech, "He was without father, and without mother, without kindred, and hath neither beginning of his days, neither end of his life^x." These words are plain; yet indeed he had father and mother, and was a man, and was born, and died as

^r 2 Cor. v. 21.

^s S. Matt. xix. 6.

^t S. Matt. v. 13.

^u S. John vi. 70.

^x Heb. vii. 1—3.

^y 1 Cor. x. 4.

other men. So he saith, “The rock was Christ’.” So Moses saith, “The life of all flesh is His blood^z.” And so is Christ called a lamb^a, a lion^b, a worm^c, a way^d, a bridegroom^e, a head^f, a door^g, a vine^h, the lightⁱ, bread^k, water^l, a garment^m. These speeches, and infinite others the like, are plain, open, and evident: yet are they not true as the words sound them, and literally. For Christ is not a lamb in substance and nature, but a spiritual lamb. So is He a spiritual garment, spiritual light, spiritual water, and spiritual bread.

Christ said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” These words are plain, yet Nicodemus mistook them, and was deceived, and said, “How can a man be born that is old? Can he enter into his mother’s womb again and be born^o?” Christ meant the spiritual birth of the soul and the spirit, not the natural and corporeal birth of the body.

^y 1 Cor. x. 4. ^z Lev. xvii. 14. ^a S. John i. 29.
^b Rev. v. 5. ^c Psalm xxii. 6. ^d S. John xiv. 6. ^e S. Matt.
ix. 15. ^f 1 Cor. xi. 3. ^g S. John x. 9. ^h S. John xv. 1.
ⁱ S. John viii. 12. ^k S. John vi. 35. ^l S. John iv. 10.
^m S. Matt. xxii. 11. ⁿ S. John iii. 3. ^o S. John iii. 4.

And to come nearer to the matter in hand, when Christ said, "I am the bread which is come down from Heaven^o," and, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you^p:" and, "My flesh is meat indeed, and My blood is drink indeed^q:" "he that eateth of this bread shall live for ever^r:" the Capernaïtes thought these words plain enough; therefore they say, "How can this Man give us His flesh to eat^s?" "This is an hard saying, who can hear it^t?" And they departed away from Him. Then said Jesus, "The words that I speak unto you are spirit and life^u." Upon occasion hereof St. Augustine writeth thus, "Understand ye spiritually that I have spoken unto you. Ye shall not eat this Body that ye see, neither shall ye drink that Blood that they shall shed that shall crucify Me. I have recommended unto you a certain Sacrament; being spiritually understood, it will give you life^x." Even so St. Chrysostom,

^o S. John vi. 35. ^p S. John vi. 53. ^q S. John vi. 55.

^r S. John vi. 58. ^s S. John vi. 52. ^t S. John vi. 60.

^u S. John vi. 63.

^x Spiritualiter intelligite quod loquutus sum vobis. Non hoc corpus, &c. S. August. in Psal. xcvi.

“What is it that He saith, The flesh profiteth nothing? He speaketh it not of flesh indeed; God forbid; but of such who take the things carnally that are spoken. And what is it to understand carnally? Even to take things simply as they be spoken, and to seek no further meaning. For the things which are seen, are not so to be judged of: but all mysteries should be considered with inward eyes, that is, spiritually.”

Again upon these words, “If any man eat of this bread, he shall live for ever;” he saith, “He calleth bread in this place, either doctrine and salvation and faith in Him, or else His body: for either of these maketh the soul stronger.” St. Paul saith, “He that eateth or drinketh unworthily, eateth and drinketh his own damnation^a.” Damnation is a spiritual thing, which is not received in by the mouth, or broken with the teeth. So Christ saith: “This cup is the New Testament in My blood, which is shed

^y S. Chrysost. in 6 Johann. Hom. xlvii.

^z Panem vero sive doctrinam hoc in loco, et salutem, et fidem in se, sive corpus suum dicit: utrumque enim animam fortiolem reddit. Ibid.

^a 1 Cor. xi. 29.

for you^b." Yet now is not His blood shed any more, for He is risen, and dieth not.

And these words which are so plain, if they be examined, will not be so plain to yield the sense unto which they are forced. It is written, "He took bread, and when He had given thanks He brake it, and gave to them, saying, This is My Body^c." This bread is My Body. The bread was still bread, and neither flesh nor His body. And, "This cup is the New Testament." In due and right and open meaning, the cup cannot be the New Testament. Here we see, how the words are not all so plain, but must have a reasonable construction. It is a rule in the law, "He doth wrong to the law, that, following only the bare words, defraudeth the meaning of the law^d."

Origen saith, "There is also in the New Testament a letter which killeth him, that doth not spiritually understand those things which are spoken. For if he follow this after

^b S. Luke xxii. 20.

^c S. Luke xxii. 19.

^d In fraudem legis facit, qui verbis legis salvis, sententiam ejus circumvenit. De ll. et Senatusc. et lon. con. contra.

the letter, where it is said, Except ye eat My flesh and drink My blood, this letter killeth^e." Mark, if ye take the word of Christ barely and nakedly, and as the letter soundeth, it killeth. St. Augustine saith, "This rule is to be kept in every allegory, that what is spoken by similitude, be weighed by the meaning of the present place^f." St. Jerome saith, "The Gospel is not in the words of Scripture, but in the meaning." And, "It is not in the outward show, but in the inner marrow; not in the leaves of words, but in the root of reason^g." When Christ said, "Destroy this temple, and in three days I will raise it up again^h;" the Jews, following the bare letter, did bear false witness against Him, saying, "We heard Him say, I will destroy this temple made with hands, and within

^e Est et in Novo Testamento litera, quæ occidit eum, &c. Hom. vii. in Levit.

^f In allegoria omni hæc regula tenenda est, ut pro sententia præsentis loci consideretur, quod per similitudinem dicitur. S. August. in Psal. viii.

^g Non in verbis Scripturarum est Evangelium, sed in sensu.—Non in superficie, sed in medulla; non in sermonum foliis, sed in radice rationis. Hier. in 1 Gal.

^h S. John ii. 19.

three days I will build another made without hands¹."

We may not take the letter in all places of the Scripture as it lieth. The Scriptures stand not in the reading, but in the understanding. By taking the bare letter, the Jews found matter to put Christ to death. Origen saith, "There is a letter in the New Testament which killeth." St. Jerome saith, "The Gospel is not in the words of the Scripture, nor in the outward show, nor in the leaves, but in the meaning, in the marrow, and in the root, which are hid, and not open and manifest. So that they may not be taken by the bare sound, but must have some other construction."

But what shall be the construction of these words, "This is My body?" Whose interpretation or judgment of them shall stand? The learned men who have been of late years, and who yet live, are suspected. Let us hear the elder ancient Fathers, whom there is no cause that any should suspect: they were not Sacramentaries, nor Zuinglians, nor Lu-

¹ S. Mark xiv. 58.

therans: they were not divided into any of these sects.

Tertullian, an ancient Father, who lived more than 1300 years since, expoundeth them thus: "Christ taking the bread, and distributing it to His Disciples, made it His body, saying, This is My body; that is to say, This is a figure of My body. But a figure it could not be, unless there were a body of a truth, and indeed: for a void thing, as is a fantasy, can receive no figure^k." St. Chrysostom saith, "If Christ died not, whose sign and whose token is this Sacrament^l?" Again, "The very Body of Christ itself is not in the holy vessels, but the Mystery or Sacrament thereof is there contained^m."

St. Augustine against the heretic Adimantus writeth, "Our Lord doubted not to say, This is My body, when He gave

^k *Acceptum panem, et distributum Discipulis, corpus suum illum fecit, dicendo; Hoc est corpus meum: id est, figura corporis mei. Figura autem non esset, nisi veritatis esset corpus. Cæterum vacua res, qua est phantasma, figuram capere non potest. Tertull. cont. Marcion. lib. iv.*

^l *Si mortuus Christus non est, cujus symbolum ac signum hoc Sacramentum est? Chrys. Hom. lxxxiii. in Matt.*

^m *Chrys. Hom. xi. in Matt.*

a token of His body^m." And in another place, "Christ took Judas unto His table, whereat He gave unto His Disciples the figure of His body." St. Jerome saith, "Christ represented the verity of His bodyⁿ."

St. Ambrose saith, "Before consecration, it is called another kind: after consecration, the body of Christ is signified." And again, "In eating and drinking, (that is, in receiving the Holy Communion,) we signify the body and blood of Christ that was offered for us^o." So also Gelasius saith, "The image and similitude of His body and blood is shewed in the action of the Mysteries^p." It would be overlong to lay forth unto you what other reverend old Fathers have written to like effect, and have expounded those words of Christ by such terms as you have heard, of sign, figure, token, image, and likeness. I

^m Non dubitavit Dominus dicere, Hoc est corpus meum, cum signum daret corporis sui. S. August. contra Adim. cap. xii.

ⁿ S. August. in Psal. iii.—In Matt. cap. xxvi. De iis qui initiantur, cap. ix.

^o S. Ambros. 1 Cor. xi.

^p Imago et similitudo corporis et sanguinis in actione mysteriorum celebratur. Gelas. contra Eutych.

trust no man will be offended: these speeches are not mine own, but the speeches of most ancient Fathers, and have been spoken or written and continued in the Church these 1200, 1300, and well nigh 1400 years, and never condemned in them as false, though many of late times have sought otherwise to understand the words of Christ. The gloss upon the Canons joineth herein with the Fathers: “It is called the body of Christ, but improperly: the meaning thereof may be this, It is called Christ’s body, that is to say, It signifieth Christ’s body[¶].”

Therefore doth St. Augustine give us good and wholesome advertisements. Thus he writeth to Boniface; “Unless Sacraments had a certain likeness of the things of which they be Sacraments, then indeed they were no Sacraments. And of this likeness oftentimes they bear the names of the things themselves, that are represented by the Sacraments’.” And again, “In Sacraments we must consider not what they are (in substance and nature,)

¶ Dicitur corpus Christi, sed improprie: ut sit sensus, Vocatur corpus Christi, &c. De con. dist. 2.

¶ S. Aug. ad Bonif. Epist. 23.

but what they signify^s." Again he saith, "It is a dangerous matter, and a servitude of the soul, to take the sign instead of the thing that is signified^t." And again, "If it be a speech that commandeth, either by forbidding an horrible wickedness, or requiring that which is profitable, it is not figurative; but if it seem to require horrible wickedness, and to forbid that is good and profitable, it is spoken figuratively. Except ye eat, saith Christ, the flesh of the Son of Man, and drink His blood, ye have no life in you. He seemeth to require the doing of that which is horrible, or most wicked: it is a figure, therefore, commanding us to communicate with the Passion of Christ, and comfortably and profitably to lay up in our remembrance that His flesh was crucified and wounded for us^u." In another place he saith, "It is a more horrible thing to eat man's flesh, than to kill it: and to drink man's blood, than it is to shed it^x." Again he saith: "We must

^s S. Aug. lib. iii. contra Maxim.

^t S. Aug. lib. iii. cap. 5. de Doctr. Christ.

^u S. Aug. lib. iii. cap. 16. de Doctr. Christ.

^x S. Aug. lib. ii. c. 9. contr. Advers. Legis et Proph.

beware, that we take not a figurative speech according to the letter; for thereunto it pertaineth, that the Apostle saith, the letter killeth'." Besides that which hath been shewed you out of the godly learned old Fathers, how they have expounded these words, whosoever will advisedly consider these principal sentences or rather rules of St. Augustine, shall be holpen much, and directed to the due and Catholic construction and meaning of them.

The next matter, and the third of the six, is, whether the bread and wine abide still in former nature and substance as before, even as the nature and substance of water remaineth in the Sacrament of Baptism. There are some that say, by virtue of these words, "This is My body," the bread is changed into the body of Christ; that the substance of bread is gone, and nothing remaining but only accidents; that is, a shew, and appearance, and likeness of bread. They say, it seemeth to be the same it was, but it is changed: it seemeth to be bread, but it is not bread; and the wine, by the taste and colour seemeth to

γ S. Aug. lib. iii. cap. 5. de Doctr. Christ.

be wine, but it is not wine. They say we may not believe our eyesight, nor stand to the judgment of our senses. They say, Christ is Almighty; He spake the word, and all things were made; He hath said, "This is My body," therefore it is now no more bread, but His body: and that this is the faith of the Church, in which we were born and christened.

Indeed, this hath lately been received as a matter of faith. But if we examine it well, we shall find it to be an error, and no point of faith. I say it hath been received of late; for our old Fathers never believed it, as I will declare and prove; and let you see, that it hath not been the Catholic faith, nor the faith of the primitive Church, nor of the Apostles of Christ, therefore no faith at all. The opening of this matter will be somewhat dark, and wherewith you have not been acquainted; but give me your attention, lend me your senses, and I trust by the grace of God I shall make it plain.

They say the bread is changed, and done away utterly; and that it is no bread, though it seem to be bread: that in this case we may

not trust our eyes, but lean to faith. Mark, I say, they tell us that the bread remaineth not, and for trial hereof they require us not to lean to any other thing than faith. We will then close and shut up our senses, and hearken what Christ, what St. Paul, what the holy Fathers of the Church, who are best able to instruct our faith, have spoken.

St. Paul to the Corinthians in one piece of a chapter, calleth it “bread” four times. Read the place, ye shall find it so, in the eleventh of the first Epistle. “The Lord Jesus, in the night that He was betrayed, took bread;” and, “As often as ye shall eat this bread and drink this cup, ye shew the Lord’s death till He come.” Again, “Whosoever shall eat this bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.” And again, “Let a man therefore examine himself, and so let him eat of this bread and drink of this cup^z.” They say it is not bread; but St. Paul saith, and so many times saith, it is bread. And of the wine, Christ said, after He had given thanks, and it was consecrated, and after His

^z 1 Cor. xi. 23—28.

supper, "I will not drink of the fruit of the vine henceforth, until that day when I shall drink it new with you in My Father's kingdom^a." The fruit of the vine is wine; therefore the selfsame fruit of the vine, the selfsame wine in substance, did abide still after consecration as before.

St. Augustine calleth this holy Mystery, "The Sacrament of bread and wine^b." Justin Martyr saith, "The Deacons divide unto every one of them that are present, part of that bread over which thanks were given: and they carry of the wine and water to such as are not present^c." Again he saith, "By dry and moist food, (whereby he meaneth the Sacrament,) we are taught what things God the Son of God hath suffered for us^d." What meant he by dry food, but bread? or by moist food, but wine? It cannot be avoided, but that he thought that bread and wine remain

^a S. Matt. xxvi. 29.

^b Sacramentum panis et vini. S. Aug.

^c Diaconi distribuunt unicuique præsentium de pane in quo gratiæ actæ sunt: et de vino et aqua ad eos qui non sunt præsentibus deferunt. De Fide ad Pet. cap. 19.

^d Alimento humido et sicco admonemur, quia propter nos Deus Dei Filius perpassus sit. In Colloq. cum Tryphone.

after the consecration. He lived 1400 years since. And before him, Ignatius said, “It is one bread which is broken for all^e.” So Irenæus, who also lived 1400 years since, saith, “He made that cup which is a creature, His body, by which He increaseth our bodies. Therefore when the cup of mixture, and the bread which is broken, receiveth the word, it is made the Sacrament of the Body and Blood of Christ, by which the substance of our flesh is increased and nourished^f.” He saith, after consecration it is a creature, and such a creature as nourisheth the substance of our flesh.

Origen, who lived well nigh 1400 years since, saith, “The meat which is sanctified by the word of God and by prayer, as touching the material substance thereof, goeth into the belly, and is cast out into the draught^g.” Certainly, unless bread, in the substance and nature of bread, did remain in

^e Unus panis omnibus fractus. Ignat. ad Philadel. adver. Her. lib. v.

^f Eum calicem, qui est creatura, &c.

^g Ille cibus qui sanctificatur per verbum Dei, per qua obsecrationem, in juxta id quod habet materiale, in ventrem abit, et in secessum ejicitur. S. Matt. xv. 17.

the Sacrament, these words were too horrible to be spoken. Dionysius saith, "The Bishop uncovereth the bread that was covered, and cutteth it in pieces^b." He noteth that the loaf of the Communion was of some bigness, and that the Minister after consecration divided it, and gave to every man a portion.

St. Cyprian writeth, "Our Lord at the table, whereat He received His last Supper with His Disciples, with His own hands gave (not His very body and very blood really, but) bread and wine; but upon the cross, He gave His own body by the hands of the soldiers to be woundedⁱ." He maketh a difference between that which Christ gave upon the cross, and that which He gave at the table. At the table He gave bread and wine, upon the cross He gave His body and blood. Again, he calleth the bread after consecration, "Bread made (not of forms and accidents, but) of the substance and moulding of many corns^k."

^b Pontifex opertum panem aperit, et in frustra conscidit. Eccles. Hierarc. cap. 3.

ⁱ Dedit Dominus noster in mensa, in qua ultimum cum Apostolis participavit convivium, &c. De unctione Chris-matis.

^k Panem ex multorum granorum adunatione congestum. Id. in Orat. Dominicam.

St. Ambrose saith, “How much more effectual is the word of God, that the bread and wine may be (in substance and nature) the same that they were before, and yet be changed into another thing¹?” They are changed into a Sacrament, which they were not before, and remain bread and wine, which they were not before. St. Chrysostom saith, “He shewed us in a Sacrament bread and wine, after the order of Melchisedech, to be the likeness of the body and blood of Christ^m.” What should I stand to trouble you with the rest? As these say, so say the others; that the things which are seen in the Sacrament, are bread and wine.

But, say they, it is called bread, because it was bread, or because it hath a likeness of bread. A pretty shift, but it will not help. For St. Augustine saith, “The thing that you see is the bread and the cup: which thing your eyes do testifyⁿ.” Gelasius saith,

¹ Quanto magis operatorius est sermo Dei, ut sint querant, et in aliud commutentur? Lib. iv. c. 4. de Sacram.

^m In similitudinem corporis et sanguinis Christi, panem et vinum secundum ordinem Melchisedech, nobis ostendit in Sacramento. In Psal. xxii.

ⁿ Quod videtis, panis est, et calix: quod vobis etiam oculi renunciant. S. Aug. ad Infant.

“ There leaveth not to be the substance of bread, or the nature of wine. And, indeed, the image or representation, and likeness of the body and blood of Christ is published in the ministration of the Mysteries.” He saith, it leaveth not, it remaineth, it is still, (not the form or appearance, but) the substance and nature.

St. Chrysostom saith, “ The nature of bread remaineth in the Sacrament^p.” And Theodoret saith, “ The mystical tokens or sacraments after the consecration depart not from their own nature, for they remain still in their former substance, and form, and figure^q.” Not only in form and figure, not only in shew, but it remaineth bread and wine in nature and substance. Likewise St. Cyril, “ Christ gave fragments or pieces of bread to His Disciples^r.” It was very bread

• Non desinit esse substantia panis, vel natura vini. Et certe imago vel similitudo de corporis et sanguinis Christi in actione Mysteriorum celebratur. Contr. Eutych.

p Natura panis in Sacramento remanet.

q Signa mystica post sanctificationem non recedunt a natura sua: manent enim in priori substantia, et figura, et forma. Ad Cæsar. Dial. 2.

r Christus fragmenta panis dedit Discipulis. In Joh. lib. iv. c. 14.

divided into sundry pieces. And Rabanus saith, “ The Sacrament is received with the mouth, and is turned unto the nourishment of the body[†]. ”

Bertram saith, “ Touching the substance of the creatures (of bread and wine), they abide the same after as they were before the consecration[†]. ” Even so saith Clemens, “ Christ shewed that that was wine which was blessed, by saying again, I will no more drink of the fruit of the vine[‡]. ” I will bring forth no more witnesses in this matter; you have enough, and so many as may satisfy any reasonable man. You see the consent of the old Doctors, I know not how any thing may be more plainly set down and declared.

Why, then say you, how came transubstantiation into the Church? How it came in I cannot shew you. The husbandman, that findeth his field overgrown with cockle and ill

[†] Sacramentum ore percipitur, et in alimentum corporis redigitur. Lib. i. cap. 31.

[†] Secundum creaturarum substantiam, quod fuerunt ante consecrationem, hoc et postea consistunt. De Corp. et Sanguine Dom.

[‡] Vinum esse illud quod benedictum est ostendit, rursus dicens, non bibam amplius ex hoc germine vitis. In Pædag. lib. ii. cap. 2.

weeds, knoweth not how they come; they grow of themselves, he soweth them not. But when or since what time it hath been received and allowed of, I will tell you. It was first determined and enacted in the Council of Lateran, under Pope Innocent the Third, in the time of King John, king of England, and in the year of our Lord 1215, that is, 350 years ago, and not before. Then was it first so named, and made a matter of faith, and never before. This I speak not of myself; they that maintain that error confess it; the most learned, and wisest, and sagest of them say it. And yet then was it no catholic faith, for it was only received in the Church of Rome; the other Churches over all the world received it not, as appeareth by a Council holden at Florence. Therefore, if transubstantiation be a matter of faith, it is a new late found faith, and no old and Catholic faith. In the time of our great grandfathers it was not so taken. Afterwards, Pope Honorius the Third^x commanded that it should be kept under a canopy, and that the people should worship the Sacrament.

^x Anno 1226.

And after him, Urban the Fourth^y made a new holyday in honour of it, which he called Corpus Christi day. And all these things have been done within these few years; for before, in the times of S. Augustine, S. Jerome, S. Chrysostom, and the old Fathers, they were never heard of. But to return to that we have in hand, whether the bread and wine in the Sacrament remain in their proper nature? Yes verily, for so it is avouched by our Saviour, by St. Paul, by St. Ignatius, Justin, Irenæus, Origen, Dionysius, Cyprian, Ambrose, Chrysostom, Augustine, Gelasius, Theodoret, Cyril, Bertram, and Rabanus. By so many good and lawful witnesses it appeareth, that the bread and wine remain in the same nature and substance as before.

I seek not to astonish you by bringing in such a heap of authors, nor yet to seek mine own glory thereby; God is my witness, and His Christ. If I would seek mine own commodity, I should hold my peace, and not unfold these errors, wherewith the Church of God hath been disquieted these late years.

As for glory, I have none in these things; shame come upon them, that seek the glory and commendation of men; our glory is to discharge our conscience, and to speak the truth, that we may be blameless in the day of our Lord.

And yet in speaking thus of the Sacrament of the Lord's Supper, and denying the strange and new learning of transubstantiation, and making it known that the bread and wine continue still that they were before, we do not conceive basely or irreverently of the Sacrament, we do not make it a bare or naked token. Let no man be deceived. We do both think and speak soberly, and with reverence of the holy Mysteries. As we cannot call them more than they are; so may we not esteem them less than they are, by the ordinance and institution of Christ.

We say, they are changed, that they have a dignity and preeminence which they had not before; that they are not now common bread or common wine, but the Sacrament of the Body and Blood of Christ; a holy mystery; a covenant between Christ and us; a testimony unto our conscience, that Christ is the Lamb

of God; a perfect seal, and sufficient warrant of God's promises, whereby God bindeth Himself to us, and we stand likewise bounden unto God, so as God is our God, and we are His people.

In Baptism, the nature and substance of water doth remain still: and yet is not it bare water. It is changed, and made the Sacrament of our regeneration. It is water consecrated, and made holy by the Blood of Christ. They which are washed therein are not washed with water, but in the Blood of the unspotted Lamb. One thing is seen, and another understood. We see the water, but we understand the Blood of Christ. Even so we see the bread and wine, but with the eyes of our understanding we look beyond these creatures, we reach our spiritual senses into Heaven, and behold the ransom and price of our salvation. We do behold in the Sacrament not what it is, but what it doth signify. When we receive it with due reverence and faith, we say as said Gregory Nyssen; "I know another kind of meat bearing the likeness and resemblance of our bodily meat, the pleasure and sweetness

whereof passeth only into the soul^a." It goeth not into the mouth or belly, but only into the soul, and it feedeth the mind inwardly, as the other outwardly feedeth the body.

We say as S. Augustine, "Christ is the Bread of our heart^a." And as S. Basil, "There is a spiritual mouth of the inner man, by which he is nourished by receiving (Christ) the Word of life, which is the Bread that came from Heaven^b." In this Mystery of the death of Christ, His Death and Passion is renewed to our remembrance. We are so moved to sorrow for our sins, which have been the cause of His death; and to be thankful for the great mercy of God, which by this means wrought our redemption, as if we did see Him present before our faces hanging upon the cross. We know that Christ has left His Sacraments to His Church, that they might be helps to lift us up into

^a Ego aliam escam agnosco, qua, &c. De Crea. Hom. c. xx.

^a Ipse est panis cordis nostra. S. Aug. in Psal. xlviii.

^b Est spirituale os interioris hominis, quo nutritur recipiens verbum vitæ, quod verbum est panis, qui descendit de cælo. Basil. in Psal. xxxiii.

Heaven. By them we are joined with Christ, and made partakers of His Passion.

Next let us consider, how and after what sort we eat the Body of Christ in the Sacrament. And here I beseech you that you may take the comfort of the Body and Blood of Christ to give good ear. For of mistaking this Mystery, grew the first error in the Church. When the Disciples of Christ heard Christ speak of this matter, and understood Him not, they were offended, and shrunk back, and departed. If we take the words of Christ in such meaning as they did, we shall be deceived and offended as they were.

This it is then which we have to consider, whether the Body of Christ go into our mouth, and our bodies, as other meats; or whether it be received spiritually, as a spiritual meat, and so pass into and nourish our soul. Whereof somewhat was said before, by the way, and shortly. But for clearer understanding of the same, we have to weigh and declare, that the eating of the Body of Christ is not gross or corporeal, but ghostly and spiritual, as a peculiar work of the mind.

The truth hereof is founded in our Creed,

and is an Article of our Christian faith. We believe that Christ did rise again from the dead, and ascended into Heaven, and sitteth at the right hand of God in glory. So saith St. Paul, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God^c." And again, "Our conversation is in Heaven, from whence we also look for the Saviour, even the Lord Jesus Christ^d." Christ Himself saith to His Disciples, "It is expedient for you that I go away^e:" and, "The poor ye have always with you, but Me ye shall not have always^f." So St. Peter saith, "Whom the Heaven must contain, until the time that all things be restored, which God hath spoken by the mouth of all His holy Prophets since the world began^g."

Which speeches have occasioned the old ancient learned Fathers to teach the people after this sort, touching the Body of Christ. Vigilius, a godly Bishop and Martyr, saith, "The flesh of Christ when it was on earth, was not in Heaven, and now, because it is in

^c Coloss. iii. 1.^d Philip. iii. 20.^e S. John xvi. 7.^f S. John xii. 8.^g Acts iii. 21.

Heaven, doubtless it is not on earth^h." S. Ambrose saith, " Seek the things that be above, and not the things that be upon the earth. Therefore we must seek Thee neither upon the earth, nor in the earth, nor according to the flesh, if we list to find Theeⁱ."

St. Augustine saith, " According to the flesh that the Word received; according to that He was born of the Virgin; according to that He was taken of the Jews; according to that He was nailed to the cross; according to that He was taken down, and lapt in a shroud, and laid in the grave, and rose again, and shewed Himself: in this respect, it is true that He said, Ye shall not evermore have Me with you^k."

And again he saith, " Until the world be ended, the Lord is above; yet notwithstanding even here is the truth of the Lord. For the body wherein He rose again must needs be in one place^l." So S. Cyril said, " Christ could

^h Caro Christi cum esset in terra, non erat in cœlo; et nunc, quia est in cœlo, non est utique in terra. Contra Eutych. lib. ii.

ⁱ In Luc. l. x. c. 24.

^k Tract. 50. in Joh.

^l Donec sæculum finiatur sursum est Dominus, &c. De Consecrat. dist. 2.

not be conversant together with His Disciples in His flesh, after He had ascended unto His Father^m." It would be tedious to allege all that might be said to like purpose. Thus Christ, and Paul, and Peter, thus Vigilus, Ambrose, Augustine, Cyril, and all the old Catholic Fathers, say; and we are taught to believe, that Christ is not corporeally in the Church, but is ascended into Heaven, and that He hath given to His Body immortality, but hath not taken from the same the nature of a body. Vigilus having cause to prove this same article against Eutyches, shutteth up the matter thus: "This is the Catholic faith and profession, which the Apostles have delivered, the Martyrs have confirmed, and the faithful hitherto do continueⁿ."

The Body then which we eat, is in Heaven; above all Angels, and Archangels, and powers, and principalities. Our meat is in Heaven on high, and we are here below on the earth. How may it be that we may reach it, or taste,

^m Christus non poterat in carne versari cum Apostolis, postquam ascendisset ad Patrem. Cyril in Joh. lib. xi. cap. 3.

ⁿ Hæc est fides et professio Catholica, quam Apostoli tradiderunt, Martyres roboraverunt, et fideles huc usque custodiunt. Vig. contra Eutych. lib. i.

or eat it? Here let us imagine, that there are two men in every man, and that every man is flesh and spirit, body and soul. This man thus doubled must be furnished with double senses: bodily to serve the body, and spiritual to serve the soul. He must have eyes of the body, and eyes of the soul; ears of the body, and ears of the soul. Spiritual senses are quick, sharp, and lively. They pierce any thing, be it never so thick; they reach any thing, be it never so far off. Christ saith of Abraham, "Abraham rejoiced to see My day; he saw it, and was glad^o." He saw it, not with his bodily eyes, but with the inner eyes of the soul.

When we speak of the Mystery of Christ, and of eating His Body, we must shut up and abandon all our bodily senses. And as we cannot say, that we see Him with our bodily eyes, or hear Him with our bodily ears, or touch Him with bodily feeling; so likewise can we not, and therefore may we not, say we taste Him or eat Him with our bodily mouth. In this work we must open all the inner and spiritual senses of our soul: so shall we not only see His body, but hear Him, and feel

^o S. John viii. 56.

Him, and taste Him, and eat Him. This is the mouth and the feeling of faith. By the hand of faith we reach unto Him, and by the mouth of faith we receive His Body.

Touching the eating of Christ's Body, S. Augustine taught the people on this wise: "Believe in Christ, and thou hast eaten Christ. For believing in Christ, is the eating of the Bread of life^p." Believe that He is that Lamb of God that taketh away the sins of the world. Believe that there is no other Name given unto men, wherein we shall be saved, but the Name of Jesus Christ. Believe that He hath paid the ransom for the sins of the whole world. Believe that He hath made peace between God and man. Believe that it is He Who hath reconciled all things by His blood. Here is nothing to be done by the mouth of the body. Whosoever thus believeth, he eateth, he drinketh Him.

Clemens saith, "This is the drinking of the Blood of Jesus, to be made partaker of His immortality^q." Tertullian saith, "He must be

^p Crede, et manducasti. Credere in Christum, hoc est, manducare panem vinum. Tract. 26. in Johan.

^q Hoc est bibere sanguinem Jesu, participem esse incorruptionis ejus. In Pædag. lib. ii. cap. 2.

received in cause of life: He must be devoured by hearing; He must be chewed by the understanding; He must be digested by faith." Thus did Christ Himself teach His disciples to understand Him. "The words which I speak are spirit and life^r." S. Jerome therefore saith, "When we hear the word of God, the flesh of Christ and His blood is poured into our ears¹."

The Patriarchs and Prophets, and people of God, who lived before the birth of Christ, did by faith eat His flesh and drink His blood. St. Paul saith, "They did all eat the same spiritual meat, and did all drink of the same spiritual drink^s." Whosoever believed in Christ, they were nourished by Him then, as we are now. They did not see Christ, He was not yet born, He had not yet a natural body, yet did they eat His body; He had not yet any blood, yet did they drink His blood. They believed that it was He in Whom the promises should be fulfilled, that He should be that blessed Seed, in Whom all nations should be blessed.

^r S. John vi. 63.

^s Quando audimus sermonem Domini, caro Christi, et sanguis ejus in aures nostras infunditur. In Psalm cxlvii.

^t 1 Cor. x. 3, 4.

Thus they believed, thus they received and did eat His Body.

But say some, the fathers of the old law were in darkness, in a shadow, and a figure: it was meet they should receive the Sacrament spiritually, or the Body of our Lord spiritually: but all otherwise with us, unto whose benefit the Sacraments of the New Testament work the thing itself that they signify; so that we receive Christ really, bodily, and with the mouth of our bodies.

St. Paul telleth us, the fathers of the old law did eat the same spiritual meat, that is to say, the same Christ, that we eat. So saith S. Augustine, "These things were Sacraments, in the outward tokens diverse, but in the things signified all one with ours." Likewise saith Leo, "The Sacraments are altered according to the diversity of times: but the faith whereby we live was ever in all ages one*." If they did eat the same meat; if the things, that is the matter, of their Sacraments

^u Sacramenta illa fuerunt, in signis diversa: in rebus quæ significabantur, paria. Tract. 26. in Johan.

^x Mysteria pro temporum ratione variata sunt: quum fides, qua vivimus nulla fuerit ætate diversa. De Nativ. Dom. Ser. 3.

were all one with ours; if their faith was all one with our faith; what difference is there between their and our eating? As they did eat Christ by faith, and not by the mouth of the body, so we eat Christ by faith, and not by the mouth of our body.

To make this somewhat more evident, let us take the judgment of the Fathers. They teach us plainly, that the spiritual eating of Christ's Body by faith, is the true eating; and that we do not grossly, fleshly, really, or naturally, eat Him in the Sacrament. S. Cyprian saith, The Body of Christ "is meat for the mind, not for the belly^y:" not for the teeth to chew, but for the soul to believe. S. Cyril saith, "Our Sacrament avoucheth not the eating of a man, leading the minds of the faithful in ungodly manner to gross (or fleshly) cogitations^z." S. Athanasius saith, "Unto how many men could Christ's Body have sufficed, that He should be the food of all the world? Therefore He made mention of His ascension

^y Est cibus mentis, non ventris. Cypr. de Cœna Domini.

^z Sacramentum nostrum, hominis manducationem non asserit, mentes credentium ad crassas cogitationes irreligiöse inducens. Ad Obj. Theod. anath. 11.

into Heaven, that He might withdraw them from corporal and fleshly understanding^a." What thing may be spoken more plainly? It were impossible His natural body naturally received might suffice all the world: to let them see He had no such meaning, He speaketh of His going up into Heaven. Spiritually then He is received of every one, and is digested, and becometh the nourishment of all the world.

S. Augustine, expounding these words of Christ, "Whoso eateth of this Bread, shall not die," saith thus; "That pertaineth to the virtue and effect of the Sacrament, not that pertaineth to the visible Sacrament. He that eateth inwardly, and not he that eateth outwardly: that eateth with his heart, not that bruisseth (the Sacrament) with his tooth^b." Thus is Christ's Body received, as these holy Fathers say: not to the filling our contentation of the body, not with mouth or tooth,

^a Quot hominibus suffecisset corpus ejus, &c. In illud Evan. Quicumque dixerit verbum.

^b Quod pertinet ad virtutem Sacramenti, non quod pertinet ad visibile Sacramentum. Qui manducat intus, non foris: qui manducat in corde, non qui premit dente. Tract. 26. in Johan.

but with spirit and faith, unto the holiness and sanctification of the mind. After this sort we eat His flesh and drink His blood.

Therefore wicked men, and such as believe not, receive not the Body of Christ: they have no portion in it. So saith Origen; "The Body of Christ is the true food, which no evil man can eat: for if the evil man could eat the Body of our Lord, it should not be written, He that eateth this Bread, shall live for ever^c." S. Ambrose saith, "He that eateth this Bread, shall not hunger; it is the food of those that are holy. He shall not die the death of a sinner, because it is the remission of sins^d." S. Augustine saith, "Whoso disagreeeth from Christ, neither eateth His Bread nor drinketh His Blood: although he daily receive the Sacrament of so great a thing without difference, to the judgment of his presumption^e." And again, "He that abideth not in Me, and

^c Est cibus verus, quem nemo malus potest edere, &c. Orig. in 15. Mat.

^d Hunc panem, qui manducaverit, non esuriet: est esca sanctorum: non morietur morte peccatoris, quia remissio peccatorum est. De Bened. Patriarch. cap. 9.

^e Qui discordat a Christo, nec panem ejus manducat, nec sanguinem bibit, &c. In Joh. Tra. 26.

in whom I do not abide, let him not say or think that he either eateth My Body or drinketh My Blood^f." And again, "He that is blind in his heart within, seeth not Christ, that is our Bread. And is he blessed? No man will say so, unless it be one as blind as he^g."

S. Chrysostom saith, "Where the carcase is, there are eagles^h. The carcase is the Body of Christ, in respect of His death. But he nameth eagles, to shew, that whoso will approach to this Body must mount aloft, and have no dealing with the earth, nor be drawn and creep downward, but must evermore flee up, and behold the Sun of justice, and have the eye of his mind quick and sharp. For this is a table of eagles (that fly on high), not of jays (that creep beneath)." So saith St. Jerome, "Let us go up with the Lord (into Heaven), into that great parlour, spread and clean, and let us receive of Him above the cup of the New Testamentⁱ." He saith, They

^f Qui in me non manet, &c. Aug. de Civ. Dei, lib. xxi. c. 5.

^g Cæcus interior panem Christum non videt. Et beatus est? Hoc non dicet, nisi pariter cæcus. Aug. in Ps. lvii.

^h Hom. 24. in ad Cor.

ⁱ Jer. ad Hedibiam, quæst. 2.

that rise not up by faith, receive not the cup of Christ. So saith S. Hilary, "The Bread that came down from Heaven is not received, but of him that hath our Lord, and is the member of Christ^k."

This is the undoubted meaning of the old Fathers, that the wicked are not partakers of the Passion of Christ, because they lack faith, whereby only Christ is received of us. As S. Augustine saith, "How shall I hold Christ, being absent? how shall I thrust my hand up into Heaven, that I may behold Him sitting there? Send up thy faith, and thou holdest Him^l." By this means we draw nigh to Christ, we hide ourselves in His wounds, we suck at His breast, we feed of His Body, and comfortably lay up in our mind, that His flesh was crucified and wounded for our sakes.

Now let us examine what difference is between the Body of Christ, and the Sacrament of the Body. It behoveth us to take each part aright as it is, lest we be deceived, and take one for another. Origen saith, "Simple men, not being able to discern what things in the Scripture ought to be applied to the outward

^k De Trinit. lib. viii.

^l Tract. in Johan. 50.

man and what to the inner, being deceived by the likeness of words, have turned themselves to a sort of peevish fables, and vain fantasies^m." Therefore saith S. Chrysostom, "Believe me, it is a great matter to understand what is the creature, and what is God the Creator; what are the works, and what is the Workmanⁿ."

The difference herein is this: A Sacrament is a figure or token; the Body of Christ is figured or tokened. The Sacrament bread is bread, it is not the Body of Christ. The Body of Christ is flesh, it is no bread. The bread is beneath, the Body is above. The bread is on the table, the Body is in Heaven. The bread is in the mouth; the Body in the heart. The bread feedeth the outward man, the Body feedeth the inward man. The bread feedeth the body, the body feedeth the soul. The bread shall come to nothing; the Body is immortal, and shall not perish. The bread is vile, the Body of Christ glorious.

^m Simpliciores nescientes distinguere, &c. In Prolog. in Cant.

ⁿ Magnum crede mihi bonum est, scire quid sit creatura, et quid sit Creator, &c. De jejuniis et lectione Gen.

Such a difference is there between the bread, which is a Sacrament of the Body, and the Body of Christ itself. The Sacrament is eaten as well of the wicked as of the faithful, the Body is only eaten of the faithful. The Sacrament may be eaten unto judgment, the Body cannot be eaten but unto salvation. Without the Sacrament we may be saved; but without the Body of Christ we have no salvation, we cannot be saved. As S. Augustine saith, “He that receiveth not the flesh of Christ, hath not life: and he that receiveth the same, hath life, and that for ever.”

Such a difference maketh Epiphanius; “This thing (that is, the Sacrament) is of a round form, (for it was a great thick round cake,) and touching any power that is in it utterly void of sense: but we know that our Lord is whole sense, whole sensible, whole God, whole moving.” Again, S. Augustine saith for the difference of them, “The Sacrament

° Qui non sumit carnem Christi, non habet vitam: et qui eam sumit, habet vitam, et eam utique æternam. Tract. 26. in Johan.

P Hoc est rotundæ figuræ et insensibile, quantum ad potentiam, &c. Epiph. in Anchor.

(of Christ's Body) is received of some unto life, of some unto destruction: but the thing itself, (that is, the flesh of Christ,) whereof this is a Sacrament, is received of all men unto life, and of no man to destruction, who-soever shall be partaker of it^q."

Of the difference which is between a figure of any thing, and the thing itself, Chrysostom saith; "Ye have heard that it was a figure, therefore marvel not, and being a figure, require not all things to agree; for otherwise it were no figure^r." These and such like reasons no doubt moved the godly Father to say, as we have learned to say, "The Sacrament is one thing, and the matter of the Sacrament (which is Christ's very Body) is another thing^s." And therefore he saith, "These things (speaking of the Sacrament of Christ's Body) may have honour as things appointed to religion; but wonder, as things

^q Tract. 26. in Johan.

^r Audisti fuisse figuram, ne ergo mirare, neque omnia require in typo: neque enim typus esset, si omnia quæ veritati accidunt haberentur. Hom. 35. in Gen.

^s Aliud est Sacramentum, aliud res Sacramenti. Tract. 26. in Johan.

marvellous, they cannot have!." Thus are we plainly taught by the Catholic learned Fathers, to put a difference between the Sacrament, and the Body of Christ; and that the one of them is not really lapped up or shut within the other: that the one (as Epiphanius saith) is utterly void of sense, the other whole sense, and whole sensible: that the one is received to destruction unto some, as S. Augustine saith, the other is received of all men unto life. That the one is a figure, as S. Chrysostom saith; the other a truth.

It remaineth that we consider how we ought to prepare our hearts; and with what faith and reverence we should resort to these holy Mysteries. We may not come, as we use to do to our usual meats. For here, in a Mystery and Sacrament of bread, is set before us the Body of Christ our Saviour, and His Blood in the Sacrament of wine. We see one thing, we must conceive another thing. Therefore we must in such manner be affected, as if we were present to behold His death

^t Honorem, tanquam religiosa habere possunt: stuporem, tanquam mira non possunt. S. Aug. de Trinit. lib. iii. cap. 10.

upon the Cross, and the shedding of His Blood for our sins.

Let us set before our eyes that dreadful tragedy, and the causes and effects of His death; that so our hearts may be the rather moved to yield that allegiance, obedience, and reverence, which is due. We were the children of wrath, the enemies of God, shut up under sin, and the heirs of everlasting damnation. In this case God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have life everlasting. And as St. Paul saith, "God sent His own Son in the similitude of sinful flesh, and by sin condemned sin in the flesh^u." There was no other thing in heaven or earth, which would be taken for our ransom. Therefore was the Son of God brought before the judge, and arraigned as a thief, and condemned, and scourged, and put to death; His side was opened with a spear, and the blood flowed out; and He said, "It is finished," that is to say, the price for man is now paid. Thus, "being in the form of God, He thought it no

^u Romans viii. 3.

robbery to be equal with God; but He made Himself of no reputation, and took on Him the form of a servant, and was made like unto men, and was found in shape as a man. He humbled Himself, and became obedient unto the death, even the death of the cross^v." He gave His Body to be crucified, and His Blood to be shed for our sakes. There was no other sacrifice left for sin: woe worth the sin of man, that was the cause of the death of Christ!

What were the effects of His death? What followed? "God hath highly exalted Him, and given Him a Name above every name, that at the Name of Jesus every knee should bow; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father^x." God spake out of the Heavens, and said, This is My beloved Son, in Whom I am well pleased. He crowned Him with glory and honour; He hath not only advanced Christ, but us also together with Him; "and made us sit together in heavenly places in Christ Jesus^y." "He hath made us like to the image of His Son." Thus hath He made us an acceptable people, and

^v Phil. ii. 6—8.

^x Phil. ii. 9—11.

^y Eph. ii. 6.

hath renewed the face of the earth; so that now He saith not as He did to Adam, Thou art earth, and shalt return to earth; but He saith, Thou art heaven; an immortal and undefiled inheritance that fadeth not away, is reserved in heaven for thee. This is the effect and value of the death of Christ.

All these things are laid before us in the holy Table, if we have eyes to see and behold them. There may we see the crucifying of His Body, and the shedding of His Blood, as it were in a glass. Therefore Christ saith, Do this in remembrance of Me, in remembrance of My benefit wrought for you, in remembrance of your salvation purchased by Me. St. Paul saith, "As often as ye shall eat this bread and drink this cup, ye shew the Lord's death till He come^z."

In this Supper lieth a hidden mystery. There is the horror of sin, there is the death of our Lord for our sin represented, how He was wounded for our sins, and tormented for our iniquities, and led as a lamb to the slaughter. There may we see the shame of the cross; the darkness over the world; the

^z 1 Cor. xi. 26.

earth to quake ; the stones to cleave asunder ; the graves to open ; and the dead to rise. These things may we see in the Supper ; this is the meaning of these holy Mysteries.

Therefore let every one examine himself, and search and weigh his own heart, whether he be the child of God, and a member of the Body of Christ ; and so let him eat of this bread, and drink of this cup. The Sacrament of the Lord's Supper is a holy food, the seal of our faith, the assurance of God's promises, and a covenant between God and man. He that doth unworthily thrust himself to this table, eateth and drinketh his own damnation. When a sick man, of a weak and feeble stomach, sitteth down to eat with them that are whole, whatsoever he eateth or drinketh, it doth increase his sickness. To them that perish, the word of God is a savour of death unto death. Whoso disagreeeth from Christ, neither eateth His bread, nor drinketh His blood, as saith S. Augustine.

If any of us come to the Sacrament of the Body of Christ, and yet make ourselves the members of the devil, we tread Christ under our feet, we regard not His Body crucified,

nor His Blood shed for us; we regard not the price of our salvation; we are guilty of His death, we betray the innocent blood, we are fallen from grace, and Christ hath died in vain for us.

Let us remember, Christ was forsaken, scorned, buffeted, crucified, and left upon the cross: He was a worm, and no man, a reproach among men. Nature itself yearned, and yielded at the sight hereof. The whole land grew dark, the earth did quake, the sun lost his light, the powers of Heaven were moved, the rocks were cloven, the veil of the temple rent, the thief repented, and said, Lord, remember me when Thou comest into Thy kingdom: the centurion glorified God, and said, Of a surety this Man was just^a.

Where is the power of Christ's death now? Where is the force and power of His word? By these means He speaketh to thee, and calleth, saying, Behold, O man, thus have I sought thee; these things I suffer for thy sake, that thou shouldest eat My flesh, and drink

^a S. Mark xiv. 50. S. Matt. xxvi. 67. xxvii. 35. Ps. xxii. 6. S. Matt. xxvii. 45, 51. S. Luke xxiii. 42, 47.

My blood, and be made one with Me; that thou mightest come into Me, and I into thee. I have made thee a member of My body, bone of My bones, and flesh of My flesh. Thou that wallowest in thy sins, thou Sodom, and Gomorrah, thou child of destruction, who hast rejoiced in My shame, and art not moved with the pains which I have suffered, what might I do for thy sake, to save thee, that I have not done? What might I suffer, and have not endured it? O be a partner of My death, that thou mayest have part in My resurrection.

Let us die with Christ, let us be crucified unto the world; let us be holy eagles, and soar above; let us go up into the great parlour, and receive of our Lord the cup of the New Testament. There let us behold the Body that was crucified for us, and the Blood which was shed for us. There let us say, this is the ransom of the world: this was once offered, and hath made perfect for ever all them that believe: this entered once into the holy place, and obtained everlasting redemption for us: this standeth always in the presence of God, and maketh intercession for us: this is the

Lamb of God, that taketh away the sins of the world: by this Body I am now no more earth and ashes: by this I am now not a bond-man, but made free. This Body hath broken the gates of hell, and hath opened heaven. In this are all the treasures of God's mercy; by this the prince of darkness is cast forth: in this Body shall He come again to judge the quick and the dead.

Let no unclean or filthy person, no adulterer, no usurer, no cruel extortioner, or devourer of God's people, offer himself to the receiving of this Sacrament. If any be such an one, I require him by the Body and Blood of Jesus Christ, and by the Judge of the quick and the dead, that he come not to the Lord's Table, that he betray not the Son of God. It were better he had never been born, and that a millstone were hanged about his neck, and he thrown into the sea. Let us not deceive ourselves: God will not be mocked. He receiveth damnation, that receiveth unworthily.

Let us fall down before our Lord, and give thanks unto Him. Let us say, What shall I give unto the Lord for all that He hath given

unto me? I will take the cup of salvation, and call upon the Name of the Lord. Let us say, O Lord our Lord, how wonderful is Thy Name in all the world! Let us say, Praise the Lord, O my soul, and all that is within me praise His holy Name. Let us purpose, and promise amendment of our life: let us go out with Peter, and weep; let us fall at Christ's feet with Mary Magdalene, and with our tears wash His feet. Let us say with David, "I have sinned to the Lord." Let us say with the prodigal son, "Father, I have sinned against Heaven and against Thee, I am no more worthy to be called Thy son." Let us say, "Have mercy on me, O God, according to Thy great mercy. Thou art my God, I am Thy servant. O save me for Thy mercy's sake." Let us offer up our bodies a living, pure, holy, and acceptable sacrifice to God. So shall we be partakers of the death of Christ and of His resurrection. Thus have we briefly gone through the whole matter of the Sacrament of the Body and Blood of Christ, and followed the same order which was set down. First, that we do in the Sacrament truly eat the Body of Christ.

Secondly, what is the meaning of the words, "This is My Body." Thirdly, whether the bread remain in nature and substance. Fourthly, whether it be eaten with the mouth of the body, or by faith only. Fifthly, what difference is between the Body of Christ and the mystical signs. Sixthly, how we must be prepared, and with what devotion we ought to come to receive this Sacrament.

Having thus treated of the Sacraments of the New Testament, and said so much as is needful for you to know of them both, as well of Baptism, which is the Sacrament of our regeneration, as of our Lord's Supper, which is the Sacrament of our refection or nourishment: I will now in few words speak something of Confirmation, of Matrimony, of Ecclesiastical Ministry, which some call Holy Orders, of Repentance or Penance, and of Extreme Unction, which some of late years have called Sacraments, and by joining these to the other have made up the number of seven Sacraments, and so have charged the Church with five Sacraments more than Christ did ever ordain.

For these five want either the word, or the

element, or both, and therefore may not be taken for true Sacraments. Such as have with all their skill shewed themselves helpers and furtherers of our adversaries, yet have plainly confessed that they are not Sacraments of Christ's institution. Alexander of Hales saith of Confirmation, "The Sacrament of Confirmation, as it is a Sacrament, was not ordained either by Christ or by the Apostles, but afterwards in the Council of Melda;" which Council was kept many years after Christ. And Durandus saith of Matrimony, "Matrimony in due and proper kind of speech is no Sacrament." And Bessarion, a Cardinal, confesseth, (as it was shewed before,) that in due and right consideration, none of these five may be called Sacraments: "We read, saith he, that these two only Sacraments were delivered us plainly in the Gospel."

First, of Confirmation, which is so called, because that which was done on our behalf in Baptism, is ratified and confirmed: many parents had not such due care as they ought in the godly bringing up of their children; so that many children knew not whether they were baptized or no: many were never taught

what covenant was made between them and God in their baptism; many swerved away from Christian profession, and carried themselves to the fellowship of the Heathens; and of the sons of God, became the sons of the Devil. Upon this occasion the Church of God layeth charge upon the parents, and the witnesses, of the baptizing of young children, that they teach them the ways of the Lord, and to know the holy mystery which they have received, and what they have promised and professed in baptism: that they put them in mind, how God hath called them out of the kingdom of darkness unto his wonderful light, and to the fellowship of the saints in light.

When the children of the Christians were thus brought up, and had learned the religion of Christ, and to walk in the ways of godliness, they were brought to the church, and by their parents presented unto the Bishop; and yielded a reason of their faith openly, before the whole congregation; they professed they would so believe, that they would live and die in that faith. Then the Bishop and all the people fell down on their knees, and prayed

unto God, that He would continue the good thing He had begun, and the Bishop laying his hand upon them, commended them unto God. This was the ratifying of the profession which they made by others at their baptism, and for that cause called Confirmation.

Now whether it be a Sacrament: and when I say a Sacrament, I mean a ceremony commanded by God in express words; for God only hath the authority to institute a Sacrament. Sacraments are confirmations and seals of the promises of God, and are not of the earth, but from Heaven. As Christ saith, "The baptism of John, whence was it? from Heaven, or of men?" S. Chrysostom saith, "The mystery were not of God, nor perfect, if thou shouldest put any thing to it." Mark, and judge, and yourselves shall see, whether this were a Sacrament instituted by Christ. S. Augustine said, "Join the word to the creature, and it is made a Sacrament^c." This creature or element is visible, as are water, bread and wine. The word which must be joined is the commandment, and institution of

^b S. Matt. xxi. 25.

^c Accedat verbum ad elementum, et fit Sacramentum.

Christ; without the word, and the commandment and institution, it is no Sacrament.

I protest that the use and order of Confirmation rightly used is profitable and necessary in the Church, and no way to be broken. But all that is profitable and necessary is not a Sacrament. Christ did not command it, he spake no word of it. Look and read, if you doubt it. Christ's words are written, and may be seen. You shall never find that He commanded Confirmation, or that He ever made any special promise to it. Therefore may you conclude, that it is no Sacrament. Otherwise, being rightly used, it is a good ceremony, and well ordained of our ancient Fathers.

The Apostles laid their hands on them, and confirmed them which were baptized of John. But that proveth not this Confirmation: that was extraordinary, it was a miracle. The Holy Ghost came down upon them, and lightened their hearts by this laying on of the Apostles' hands. But it is not so now; the Holy Ghost doth not now descend in visible form upon those who are Confirmed: there is no such miracle wrought. There is no need that it should so be. There was no com-

mandment either to appoint it to the Church, or to continue it until the coming of Christ, and the end of the world. Therefore it is no Sacrament by the institution of Christ. Hitherto of the use; now somewhat of the abuse.

Nothing so good and holy, but it may be abused. The word of God hath been abused to heresies, to necromancy, to charms, and sorcery, and witchcraft. The Supper of the Lord was abused in the time of St. Paul. He telleth the Corinthians, "This is not to eat the Lord's Supper^d." Less marvel then, if this happen to a ceremony. Time rusteth and consumeth all things, and maketh many a thing to prove nought in the end, which was first devised for good. The brazen serpent, at the first was made by Moses, and set up for good purpose, but afterward it was abused: the children of Israel did burn incense unto it, and therefore Hezekiah brake it in pieces.

The first abuse in Confirmation was, that it was done in a strange tongue, that no man might understand what was meant. Then, that they received to Confirmation such chil-

^d 1 Cor. xi. 20.

dren, and so young, as were not able to make profession of their faith; so that the infant promised he knew not what; and the Bishop ratified and confirmed, when there was nothing to be confirmed: he set to his seal, where there was nothing to be sealed. These abuses were far unmeet for the Church of God.

Besides these, there was great abuse in the manner of doing. For thus the Bishop said, "I sign thee with the sign of the cross, and confirm thee with the oil of salvation^e." Thus they used to do; these were their words, "with the oil of salvation." They took not this of Christ, nor of His Apostles, nor of the holy ancient Fathers. It agreeth not with our Christian faith, to give the power of salvation unto oil. He that seeketh salvation in oil, loseth his salvation in Christ, and hath no part in the kingdom of God. Oil for the belly, and for necessary uses of life. It is no fit instrument without commandment or promise by the word to work salvation.

Moreover, they said, he was no perfect Christian, that was not anointed by the Bishop with this holy oil. This was another abuse. For,

^e Consigno te signo crucis; et confirmo te chrismate salutis.

whosoever is baptized, receiveth thereby the full name of a perfect Christian, and hath the full and perfect covenant and assurance of salvation : he is perfectly buried with Christ, doth perfectly put on Christ, and is perfectly made partaker of His resurrection. Therefore they are deceived, that say no man is a perfect Christian, that is not marked with this oil. Else the Apostles and holy martyrs were but half Christians, because they lacked this oil. Else what hope and comfort might the poor fathers have ? In what state shall he think to find his child, if he die before Confirmation, and pass without perfect Christendom ? Verily they write thus, “ Without the oil of chrism, no man can appear before the judgment-seat of Christ^f. ”

Again, they say, Confirmation is more honourable than Baptism ; because any priest may baptize, but Confirmation is given only by a Bishop or a Suffragan. So do they give a greater preeminence to Confirmation, which is devised by man, than to the holy Sacrament of Baptism, which Christ himself ordained. I

^f Sine oleo chrismatis, nemo potest sisti ante tribunal Christi.

need not speak more hereof, the error is so gross, so thick, so sensible and palpable.

Again, when they blessed or hallowed their oil, they used these words, “ O Lord, let this oil by Thy blessing be made a spiritual ointment, to purify both soul and body[§].” O Christ Jesu, where was Thy cross, where was Thy blood, and the price of Thy death and passion, when a drop of oil was of power to work remission of all sins, to save and defend against all the darts of the wicked spirits, and to refresh both soul and body? Yet so were we taught, so were we led. I feign not these things: the words may be seen. Neither do I speak this, to bring you to a misliking or loathing of our latter fathers; but only that we may humble our hearts, and give thanks to God, that hath brought us out of that darkness, and given us better knowledge.

Now a word or two of the bringing up of children, and preparing them for Confirmation. Wherein I would to God the old order were duly observed, that they were instructed perfectly to know religion, and their duty to God;

§ *Fiat Domine hoc oleum, Te benedicente, unctio spiritualis ad purificationem mentis et corporis.*

and so might be brought before the congregation, and make an open profession of their faith, with promise, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor fire, nor sword, nor life, nor death, shall ever make them deny their faith. Hereof much might be spoken, but I will be short.

The whole standeth in knowledge, and in the fear of God: that they may know God, and walk before Him in reverence, and in fear; and serve Him in holiness and righteousness all the days of their life. The Jews are a miserable people; they live in error, they die in their own blood: yet have they so much understanding, that they bring up their children in the knowledge of God, and that knowledge they teach out of the word of God. They remember what charge God gave them; “Thou shalt teach them thy sons, and thy sons’ sons^h.”

Therefore a father must teach his child what God is: that He is our Father; that He hath made us, and doth feed us, and giveth us

^h Deut. iv. 9.

all things needful both for body and soul: that He is our Lord, and therefore we must serve Him, and obey Him, and do nothing whereby He may be displeased: that He is our Judge, and shall come to judge the quick and the dead, and that all men shall come before Him, to receive according as they have done in the flesh. He must put his child in mind of his baptism, and teach him that it is a covenant of God's mercy to us, and of our duty to God: that it is a mystery of our salvation; that our soul is so washed with the blood of Christ, as the water of Baptism washeth our body. So must he also teach his child the mystery of the Lord's Supper: what and how he receiveth there to his comfort: that as the bread is broken and the wine poured out, so the Body of Christ was crucified and His Blood shed for the remission of sins: that if we believe in Christ, we are through the promise of God so certainly nourished in our souls to everlasting life by the passion of Christ Jesus our Saviour, as our bodies are truly nourished with the creatures of bread and wine. Thus St. Paul was brought up at the feet of Gamaliel, and instructed according to the perfect manner of

the law of the fathersⁱ. Thus Timothy was brought up to know the holy Scriptures of a child^k. How are we become so superstitious? Why have we been so delighted in darkness? why is it so hard a matter to remove us from the errors wherein we have lived? Why had we rather fall down before dumb things, and worship them, and continue still in ignorance, rather than hearken to the word of God? Why have we played the part of the Jews, and cried "Crucify" upon our dear friends and kinsmen; upon those whom we could not justly accuse of any crime; who offended us no ways, but in that they did point us to Christ, and called us to seek salvation only in Him? Hereof there cannot any better cause be yielded than this, that we were ignorantly bred up, without knowledge of God, without understanding of His word. The Wise-man saith, "Teach a child the trade of his way, and when he is old he shall not depart from it!" And again, "Whoso awaketh unto wisdom betimes, shall have no great travail: for he shall find her sitting at his doors^m."

ⁱ Acts xxii. 3.^k 2 Tim. iii. 13.^l Prov. xxii. 6.^m Wisd. vi. 14.

Therefore wicked rulers, as Julianus, Licinius, Maximinus, and such others, have forbidden that children should be brought up in the knowledge of God. They taught them to blaspheme Christ and holy men, and to speak ill of them before they knew them. But let us look upon our children as upon the great blessings of God. They are the Lord's vessels ordained to honour, let us keep them clean: they are Christ's lambs, and sheep of His flock, let us lead them forth into wholesome pasture: they are the seed plot of Heaven, let us water them that God may give the increase: their angels behold the face of God, let us not offend them; they are the temples and tabernacles of the Holy Ghost, let us not suffer the foul spirit to possess them, and dwell within them.

God saith, your children are My children; they are the sons of God; they are born anew, and are well shapen in beautiful proportion; make them not monsters. He is a monster whosoever knoweth not God. By you they are born into the world; be careful also that by your means they may be begotten

unto God. You are careful to train them in nurture and comely behaviour of the body; seek also to fashion their minds unto godliness. You have brought them to the fountain of Baptism to receive the mark of Christ, bring them up in knowledge, and watch over them that they be not lost. So shall they be confirmed, and will keep the promise they have made, and will grow unto perfect age in Christ.

Of Marriage I shall need say the less, the matter is so known and common. This fellowship was first ordained by God Himself in Paradise. God Himself said, "It is not good that man should be himself alone; I will make him an helper meet for him^a." God, Who fashioned man, and breathed in him the breath of life, and knoweth his very heart and reins, said, It is not good, it is not fit, that man should be himself alone. Although man were in Paradise, although he were in the perfection of virtue, yet, saith God, he hath need of a helper. Christ disdained not to be at a marriage; He honoured it both by His presence, and by the working

^a Gen. ii. 18.

of a miracle. St. Paul saith, "Marriage is honourable in all men, and the bed undefiled*." In all men, saith he, in the Patriarchs, in the Prophets, in the Apostles, in Martyrs, in Bishops.

That all the Apostles, St. John only excepted, were married, appeareth by Ignatius, Clemens, and Eusebius. Spiridion was a married Bishop, and yet he was thereby nothing hindered, neither to discharge his duty, nor to any other godly purpose. Tertullian was a Priest, and married, as appeareth by his own book written to his wife. Gregory, S. Basil's brother, was Bishop of Nyssa, yet married. Another Gregory was Bishop of Nazianzum, yet married, and nevertheless, a faithful servant and steward of the mysteries of God. Hilary was Bishop of Poitiers, yet married. All these were holy and godly, and chaste in body and in spirit, and yet were married.

Gregory Nazianzen saith, "Marriage is worthy of praise, for the quietness and contentation that is in it". And Clemens Alexandrinus saith, "As well marriage as

* Heb. xiii. 4.

P In Funere Gorgoniæ.

also chastity, have their peculiar offices pertaining to God^q." And S. Chrysostom saith, "Marriage is void of fault, and is no hindrance to virtue^r." Again, "So precious a thing is matrimony, that with the same thou mayest be promoted even to a Bishop's chair^s."

What are they then that call marriage uncleanness, filthiness, a work of the flesh? that say it defileth a man, and therefore God's ministers may not be married? How can they thus speak, that have any knowledge of that which God hath spoken? May we not worthily say unto such despisers of lawful matrimony, that which S. Bernard in like case said, "They bear us in hand that they speak these things for love of chastity^t:" whereas indeed they have devised the same, to the end to nourish and to increase their filthiness. Or, as S. Augustine sometimes said to the Manichees, "Ye forbid not

^q Strom. lib. iii.

^r Hom. 57. ad Heb.

^s Hom. 7. ad Heb.

^t Fingunt se amore castitatis ista dicere, cum ea magis causa turpitudinis fovendæ, et multiplicandæ adinvenerint. S. Bern. Sermon. 66. in Cantica.

copulation; but as it was long ago forespoken by the Apostle, indeed ye forbid very marriage^u?" If you mark these few words which I delivered, it will easily appear how reverent an account is to be made of that state of life. For if you regard the necessity thereof, God found it good to give man a wife; if the antiquity, it was ordained in the beginning of the world; if the place, in Paradise; if the time, in the innocency of man. If you regard any thing the rather, because of Him that ordained it, God was the Author of marriage, even God Who made heaven and earth, and Who is the Father of our Lord Jesus Christ. If you seek the allowance, Christ approved it by His birth in marriage, and by His presence at marriage: if the dignity, it is honourable; if among whom, in all men, of all estates, of all callings; in prince, in subject, in minister, in priest, and in people. It is honourable in Prophets, honourable in Apostles, in Martyrs, in Bishops.

^u Non concubitus, sed ut ab Apostolo longe ante dictum est, vere nuptias prohibetis. S. August. de Moribus Manich. lib. ii. cap. 18.

Marriage is honourable in all men, but whoremongers and adulterers God will judge. Their portion shall be with the infidels, they shall be cast into utter darkness, their worm shall never die, their fire shall never be quenched; they shall go down headlong into the fire that is prepared for the devil and his angels. “Be not deceived,” (saith St. Paul,) “neither fornicators, nor adulterers, nor wantons, nor abusers of themselves with mankind, shall inherit the kingdom of God^x.”

Now are we to speak in the next place of the ministry of the Church, which some have called Holy Orders. Shall we account it a Sacrament? There is no reason so to do. It is a heavenly office, a holy ministry or service. By such as have this office, God lighteneth our darkness, He declareth His mind to us, He gathereth together His scattered sheep, and publisheth unto the world the glad tidings of salvation. The Patriarchs did bear this office; this was the office of the Prophets. God saith, “I have sent unto you all My servants the Prophets, rising up every day, and sending them^y.”

^x 1 Cor. vi. 9.

^y Jerem. vii. 25.

Again He saith, “ I have put My words in thy mouth^z.” Therefore when they taught the people of God, the Prophets signed their speech thus, The mouth of the Lord hath spoken it. The Lord hath said. The voice and the word of the Lord. Hear the word of the Lord.

But when the fulness of the time came, God sent His Son, and hath spoken unto us by Him. He became our Prophet, to shew us the will of His Father. He saith, “ I have not spoken of Myself: but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak^a.” Hereof St. John saith, “ No man hath seen God at any time^b.” He is invisible, He is incomprehensible, no mind can conceive Him, no eye can see Him, but “ the only-begotten Son, Who is in the bosom of the Father, He hath declared Him.” Of Him the Father said, “ This is my beloved Son, in Whom I am well pleased; hear Him^c.” Hearken unto Him, receive His word, credit Him, believe Him. No doubt the ministry of the Gospel is highly to

^z Isaiah li. 16. ^a S. John xii. 49. ^b S. John i. 18.

^c S. Mat. iii. 17.

be esteemed, seeing our Saviour was not ashamed to publish the will of His Father in His own person: yet it appeareth not, where-ever He did ordain it to be a Sacrament.

He appointed that the comfort thereof should be carried into all nations, and gave that charge unto His Apostles; "Go, teach all nations^c." Again, "What I tell you in darkness, that speak you in light: and what you hear in the ear, that preach you on the houses^d." He saw the people, and had compassion on them? He saw they were dispersed, and scattered abroad like sheep without a shepherd, and that they perished, because they had no knowledge of the will of God. Therefore He saith, "Pray the Lord of the harvest, that he would send labourers into the harvest^e." Therefore He ordaineth them to this ministry, "I will make you fishers of men^f." And sendeth them forth, "As my Father sent Me, so send I you^g." And, "Go to the lost sheep of the house of Israel^h." He willeth them to call the people to re-

^c S. Mat. xxviii. 19. ^d S. Mat. x. 27. ^e S. Mat. ix. 38. ^f S. Mat. iv. 19. ^g S. John xx. 21.
^h S. Mat. x. 6.

pentance, and to preach the Kingdom of God.

By this ministry, God hath gathered to Himself an acceptable people, and hath brought them to the obedience of the Gospel of Christ, and hath turned the hearts of the fathers unto their children, and so made it to be the foundation of religion. They that exercise this Ministry are the eyes of Christ, the pillars of the Church, the interpreters of God's will, the watchmen of the Lord's tower, the leaders of Christ's sheep, the salt of the earth, the light of the world. Daniel saith, "They that turn many to righteousness, shall shine as the stars for ever and ever¹." Not that there is any so great wisdom or eloquence in men: they are but weak, they are unfit to do this service. Isaiah saith of himself, "I am a man of polluted lips^k." And Jeremiah saith, "O Lord God, behold, I cannot speak, for I am a child^l." So saith St. Paul: "I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God

¹ Dan. xii. 3.

^k Isaiah vi. 5.

^l Jeremiah i. 6.

that giveth the increase^m." So said St. John, that he was not Christ, nor that Prophet, but the voice of him that crieth in the wilderness, and not worthy to unloose the latchet of His shoe that should come after him.

The power, whereby they did conquer the world, was not in them, but in the word which they preached. "It is the power of God to salvation to every one that believethⁿ." "It is like a fire, and like a hammer that breaketh a stone^o." "When ye received of us the word of the preaching of God," saith St. Paul to the Thessalonians, "ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe^p." The power of an earthly prince is great. The Wise-man saith, "The fear of a king is like the roaring of a lion^q." Yet is a prince but mortal; and the law of a prince is but mortal; it hath no power to force the conscience. But the word of God doth break into the heart, it forceth a way into the conscience: it is sharper than

^m 1 Cor. iii. 6, 7. ⁿ Rom. i. 16. ^o Jeremiah xxiii. 29.
^p 1 Thess. ii. 13. ^q Prov. xx. 2.

any two-edged sword; it entereth through, even to the dividing asunder of the soul and the spirit, because it is the word of God.

For it is no man, but God that speaketh, as Christ telleth the Apostles, "It is not ye that speak, but the Spirit of your Father, which speaketh in you^r." So saith the prophet Zacharias, "He spake by the mouth of His holy Prophets, which have been since the world began^r." The Prophets, and Apostles, and holy men of God, were but instruments. It was God Who gave His Holy Spirit, Who gave them tongues to speak and words to utter. Therefore said Christ, "I will give you a mouth, and wisdom, whereagainst all your adversaries shall not be able to speak, nor resist^t." Though men be but simple, yet the word they deliver is mighty; though they be mortal, the word of the Lord endureth for ever.

Where this word is received, it is fire, and burneth: it is a hammer, and breaketh the hardness of the heart: it is mighty in operation: it cleanseth the inner man: it openeth the conscience: it is a savour of life unto

^r S. Matt. x. 20. ^s S. Luke i. 70. ^t S. Luke xxi. 15.

life: it is the means of salvation. He that receiveth this word and believeth, shall be saved. This is the word of reconciliation. God hath committed it unto us.

If any hide this word, he slayeth the people: he is a dumb dog. Of such God saith, "Behold, I will come against the Prophets, that steal My word every one from his neighbour^u." They are thieves and robbers. "Woe be unto you, interpreters of the law, for ye have taken away the key of knowledge, saith Christ; ye entered not in yourselves, and them that came in ye forbad^x."

And again, "Woe be unto you, Scribes and Pharisees, hypocrites, because ye shut up the Kingdom of Heaven before men: for ye yourselves go not in, neither suffer ye them that would enter to come in^y." Of these, and against them, God speaketh by the prophet Jeremiah, "Woe be unto the pastors that destroy, and scatter the sheep of My pasture^z." And by the prophet Zechariah, "O idle shepherd, that leaveth the

^u Jer. xxiii. 30. ^x S. Luke xi. 52. ^y S. Matt. xxiii. 13.

^z Jeremiah xxiii. 1.

flock^a.” Thou hast ears, and hearest not; thou hast eyes, and seest not; thou hast a tongue, and speakest not; and a heart, but understandest not; thou art an idol. Christ said to thee, Feed My lambs, Feed My sheep, but thou carest not for them. Thou hast the room of an evangelist, and pastor, and teacher: but thou gatherest not the saints together: thou doest not the work of the Ministry: thou buildest not up the Body of Christ. They shall perish in their wickedness, but their blood will I require at thy hands.

Here note, this Ministry of the Church was not ordained to offer sacrifice for forgiveness of sins. Whosoever taketh that office upon him, he doth wrong and injury to the death and passion of Christ. He only “is called of God an High Priest after the order of Melchisedec^b.” He only, “by His own Blood entered in once into the holy place, and obtained eternal redemption for us^c.” He only, “with one offering hath consecrated for ever them that are sanctified^d.” He only

^a Zech. xi. 17.

^b Heb. v. 10.

^c Heb. ix. 12.

^d Heb. x. 14.

hath said, "It is finished." The ransom or price for man's salvation, and for forgiveness of the sins of the world, is paid in Me, in My death upon the cross. Of Him alone, and only of Him, hath it been spoken, "This is My well-beloved Son, in Whom I am well pleased^c." And by Isaiah, "With His stripes only we are healed^f." It is He only "which hath made of both one." It is He only "which did put out the handwriting of ordinances that was against us; He even took it out of the way, and fastened it upon the cross^g." He alone is our High Priest, the Lamb of God, the Sacrifice for sins, the Altar, the Propitiation for sinners, and Redeemer of the world. He only hath appeased the wrath of God. He only appeareth in the sight of God, to make intercession for our sins. All others whatsoever, apostles, prophets, teachers, and pastors, are not in office to offer any propitiatory sacrifice: but are called to the ministry of the saints, to the edification of the Body of Christ, and to the repairing of the Church of God.

Thus much of the holy ministry of the

^c S. Matt. iii. 17.

^f Isaiah liii. 5.

^g Col. ii. 14.

Church, which standeth in the setting forth of the mystery of our salvation, both by the preaching of the word of God, and by the due and reverend ministration of the Sacraments. The principallest part of this office is to preach repentance, that so we may amend our lives, and be converted unto God. So Joel the prophet followed his ministry, saying, “Rend your hearts and not your garments, and turn to the Lord your God, for He is gracious and merciful.” So St. Paul teacheth, “that true circumcision is by putting off the sinful body of the flesh^h:” that it is in mortifying our members that be on the earth, “fornication, uncleanness, the inordinate affections, evil concupiscence and covetousness, which is idolatry^k:” that it is in putting away all these things, “wrath, anger, maliciousness, cursed speaking, filthy speaking out of your mouth, in putting off the old man with his works,” and putting on the new, which is renewed in knowledge after the image of Him that created him.

So John Baptist said, “Repent, for the kingdom of God is at hand. Prepare ye the

^h Joel ii. 13.

ⁱ Col. ii. 11.

^k Col. iii. 5.

ways of the Lord, and make His paths straight¹." So our Saviour Christ, when He began to preach, said, "Amend your lives, for the kingdom of God is at hand^m."

Therefore it will not be amiss now to speak of Repentance, which some of late years have changed into Penance, and thereof have also made a Sacrament. Here it behoveth to rip up the whole life of man. There is not any man that liveth, and sinneth not. God saith, "The imagination of man's heart is evil from his youthⁿ." The prophet Jeremiah saith, "The heart is deceitful and wicked above all things, who can know it^o?" St. John therefore saith, "If we say that we have no sin, we deceive ourselves, and truth is not in us^p." Of himself St. Paul saith, "I know that in me, that is, in my flesh, dwelleth no good thing^q." Of himself the prophet David saith, "There is nothing sound in my flesh, because of Thine anger; neither is there rest in my bones, because of my sins. For mine iniquities are gone over mine head, and as a weighty burden

¹ S. Mat. iii. 2, 3. ^m S. Mat. iv. 17. ⁿ Gen. vi. 5.
^o Jeremiah xvii. 9. ^p 1 S. John i. 8. ^q Rom. vii. 18.

they are too heavy for me^r." He saith, "If Thou, O Lord, straitly markest iniquities, O Lord, who shall abide it?" So saith the Wise-man, "A just man falleth seven times¹."

God is a righteous God, and the avenger of all them that offend. St. Paul saith, "The wages of sin is death^u." And the prophet Ezekiel, "The soul that sinneth shall die^x." For this cause then God ordained the ministry of His word, and appointed certain to this office, that they should warn His people of their sins, and fear them by the terror of God's assured displeasure, and heavy wrath. As is seen by that to Isaiah, "Cry aloud, spare not; lift up thyself like a trumpet, and shew my people their transgressions, and the house of Jacob their sins^v." So St. Paul unto Timothy: "I charge thee before God, and the Lord Jesus Christ, Who shall judge the quick and dead at His appearing, and in His Kingdom, preach the word: be instant in season and out of season: improve, rebuke, exhort with all long-suffering and doctrine^z."

^r Ps. xxxviii. 3, 4. ^s Ps. cxxx. 3. ^t Prov. xxiv. 16.

^u Rom. vi. 23. ^x Ezek. xviii. 20. ^v Isaiah lviii. 1.

^z 2 Tim. iv. 1, 2.

So would God have our filth laid open before our eyes, that we might weigh and judge our own hearts, that every man might make charge upon himself, and say, I am an unprofitable servant, my righteousness is as a foul and stained cloth. My soul hath sinned, and hath deserved to die the death.

In this case, some fall into desperation, and say, as sometimes did Cain, "My sin is greater than can be pardoned^a." God withdraweth His mercy from me, I am unworthy of it. I have offended against the Holy Spirit of God: mine own conscience accuseth me. I have no part in the Kingdom of God, and of Christ; there is no sacrifice left for my sins. Thus the wicked live in trembling and agony, as did Cain; thus they leave their life with horror and misery: so have they no grace to repent, no taste nor feeling of the mercy of God.

But the children of God though they be wounded, yet they find relief in the certain hope of God's mercy. Though they say, I am a sinner, my sins are more in number than the hairs of my head, I have offended against

^a Gen. iv. 13.

heaven and earth; yet they know that Christ came to call sinners to repentance, and that He healeth those that are sick; that He said, "Come unto me, all ye that are weary and laden, and I will ease you^b." For what layeth he on his shoulders with joy? Is it not the lost sheep? Wherefore doth the woman light a candle, and sweep the house, and seek diligently till she find it? Is it not for the piece of silver, which she had lost? Over whom had the father compassion, and ran, and fell on his neck, and kissed him? Was not this done for him which was dead, but lived again? and for him which was lost, but was found again? "The Son of man came to save that which was lost^c." And, "There is joy in the presence of the angels of God, for one sinner that converteth^d."

God is merciful, and His mercy endureth for ever. So saith the prophet David, "Mercy is with the Lord^e." By the prophet Ezekiel, "I desire not the death of him that dieth, saith the Lord God^f." It is the will of God, "that all men shall be saved, and come

^b S. Mat. xi. 28. ^c S. Mat. xviii. 11. ^d S. Luke xv. 10.

^e Ps. cxxx. 7.

^f Ezek. xviii. 32.

to the knowledge of the truth^g." By Isaiah the prophet, God saith, "If your sins were as crimson, they shall be made as white as snow^h. For I, even I am He that putteth away thine iniquities, for Mine own sake, and will not remember thy sinsⁱ." The children of God hear this, and are glad. They lift themselves up in the faith of the mercy of God: they see the filthiness of their sin: they know though the wrath of God be kindled against sin, yet He doth not utterly destroy those that have sinned, but such as continue in their sins without repentance: they know God will not despise an humble and contrite heart.

Therefore they say, "Enter not into judgment with Thy servant, O Lord, for no flesh is righteous in Thy sight^k." Take away the iniquity of Thy servant. They say, Why art thou heavy, O my soul; and why art thou unquiet within me? Wait on God: for I will yet give Him thanks for the help of His presence. They say, There is no condemnation to them which are in Christ Jesus. Though I should

^g 1 Tim. ii. 4.

^h Isaiah i. 18.

ⁱ Isaiah xliii. 25.

^k Ps. cxliii. 2.

walk through the valley of the shadow of death, I will fear no evil, because Thou art with me. They say, "If our heart condemn us, God is greater than our heart¹." Thus are we taught by the office of the Ministry, and by the word of God, to see ourselves, to know our weakness, to repent our sins, to believe the forgiveness of our sins, and to turn unto God.

We are taught to lay open and acknowledge our sins, not to hide them, but to make confession of them. This is done two ways; either in the secret thought of thy heart before God, or else in the hearing and presence of men. David made confession of his sins before God. "I acknowledged my sin before Thee, neither hid I mine iniquity. I said, I will confess against myself my wickedness unto the Lord, and Thou forgavest the punishment of my sin^m."

And again; "I know mine iniquities, and my sin is ever before me. Against Thee, against Thee only have I sinned, and done evil in Thy sightⁿ." Such a confession made Daniel; "We have sinned, and have committed

¹ 1 S. John. iii. 20.

^m Ps. xxxii. 5.

ⁿ Ps. li. 3, 4.

iniquity, and have done wickedly; yea, we have rebelled, and have departed from Thy precepts, and from Thy judgments. For we would not obey Thy servants the Prophets, which spake in Thy Name to our kings, to our princes, and to our fathers, and to all the people of the land^o.” Even so the prophet Isaiah: “Behold, Thou art angry, for we have sinned. We have all been as an unclean thing, and all our righteousness is as filthy rags; and we all do fade like a leaf, and our iniquities like the wind have taken us away. But now, O Lord, Thou art our Father: we are the clay, and Thou art our Potter, and we all are the work of Thy hands^p.” This is true and Christian confession. We are required after this sort to examine ourselves, and confess our sins before God: who doth not so, he shall not find mercy, and forgiveness of his sins.

The other sort of confession, made unto men, I do not condemn. It may do much good, if it be well used. St. James commendeth it among the faithful: “Acknowledge your faults one to another, and pray one for another, that ye may be healed^q.” He speaketh not

^o Daniel ix. 5, 6. ^p Isaiah lxiv. 5, 8. ^q S. James v. 16.

of priest or minister, but of every one of the faithful. Every Christian may do this help unto another, to take knowledge of the secret and inner grief of the heart; to look upon the wound which sin and wickedness hath made, and by godly advice and earnest prayer for him, to recover his brother. This is a private exhortation, and as it were a catechising, or instructing in the faith, and a means to lead us, by familiar and special conference, to examine our conscience, and to espy wherein we have offended God. The use and practice hereof is not only to be allowed, but most needful and requisite, if so the superstition, and necessity, and conscience, which many have fondly used and put therein, be taken away.

That the priests should hear the private confessions of the people, and listen to their whisperings; that every man should be bound to their auricular confession, it is no commandment or ordinance of God. It is devised and established by men, and was lately confirmed by Innocent the Third. The Church of God in the time of our elder fathers was not tied to any such necessity.

S. Chrysostom saith, "I will thee not to confess thy sins to thy fellow-servant, (that is, to the priest,) confess them unto God, that may heal them^r." Again he saith; "Examine thy sins in thy heart within thee: let this judgment be without witness, let God only see thee making thy confession^s." And again, "I say not to thee that thou openly shew forth thyself, nor that thou accuse thyself in the presence of others: but I will have thee obey God, Who saith, Disclose thy ways unto the Lord^t." Confess thy sins therefore before God: declare thine offences, and make thy prayer for them before God, Who is the true and righteous Judge. Make thy confession not with the tongue, but in the record of thine own conscience.

Likewise S. Augustine, "What have I to do with men, that they should hear my con-

^r Non dico, ut confitearis conservo tuo peccata tua: dicito Deo, qui curet ea. Hom. ii. in Ps. 50.

^s Cogitatione tua fiat delictorum exquisitio: sine teste sit hoc iudicium, solus Deus te confitentem videat. Hom. de pœnit. et confess.

^t Non dico tibi, ut te prodas in publicum, neque ut te apud alios accuses: sed obedire te volo Prophetæ dicenti, Revela Domino viam tuam. Apud Deum ergo, etc. Hom. xxxi. ad Hebr. vel Hom. xxx. quære.

fessions, as if they could heal all my wounds or, diseases? They be a curious sort, in searching out the life of others, and slothful in correcting their own life". S. Ambrose saith, "The tear washeth away that offence, which shame would not suffer to confess in speech". The Church of God in Greece never received it. And Erasmus witnesseth, it was not used in the time of St. Jerome. "It appeareth, that in the time of St. Jerome, (which was four hundred years after Christ,) secret confession of sins was not yet ordained".

And Beatus Rhenanus, a man of great reading, saith, "Tertullian speaketh nothing of this secret confession of sins: and we read not any where, that it was commanded in times past".

^u Quid mihi est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos? Curiosum genus ad inquirendam vitam alienam, desidiosum ad corrigendam suam.

^x Lavat lachrima delictum, quod voce pudor est confiteri. De pœnit. Petri, Sermo 46.

^y Apparat tempore Hieronymi nondum institutam fuisse secretam admissorum confessionem. In scho. in Epitaph. Fabiolæ.

^z Tertullianus de clancularia ista confessione admissorum nihil loquitur, neque eam usquam olim præceptam legimus.

By these testimonies of S. Chrysostom, S. Augustine, S. Ambrose, and by the observation of Erasmus and Rhenanus, it may appear, that this secret confession in the ear of the priest hath not been taken to be necessary; and that it is not of God's determinate appointment, but an ordinance of man. As the Gloss upon the Decrees something plainly confesseth: "It is better said, that confession was appointed by some tradition of the universal Church, than by any authority or commandment of the New or Old Testament^a."

Now in a word or two, I will somewhat speak of satisfaction or recompense for offences which we have done, whereby we satisfy and make amends to the full contentation of him that is offended. Such a recompense the law required: "An eye for an eye; a tooth for a tooth; a hand for a hand; a foot for a foot^b." Such amends for

^a Melius dicitur confessionem institutam fuisse a quadam universalis Ecclesiæ traditione, potius quam ex Novi vel Veteris Testamenti autoritate. De pœnit. dist. v. in pœnit. in Glossa.

^b Exod. xxi. 24.

such harm; so much for so much: and this was accounted due and lawful satisfaction.

This is of two sorts; either that which is done unto God, or that which is done unto men. We are never able to satisfy and make amends unto God. We must always confess that we are unprofitable servants, and unworthy to stand in His presence: and by no means able of ourselves to make recompense for that we have offended Him. Our only and full satisfaction for our trespasses done against Him, is the Blood of our Saviour Jesus Christ.

The thief upon the cross called upon Jesus, "Lord, remember me when Thou comest into Thy Kingdom^c." He knew that he had offended God, but found not how he might make amends, otherwise than by the righteousness of Christ. Jesus answered him, "Verily I say unto thee, To-day shalt thou be with Me in paradise." To-day, that is, by and by. He refuseth him not, nor feareth him that God will refuse him, because he had done amiss, and made no recompense; but promiseth him, because he

^c S. Luke xxiii. 42.

repented and believed that he shall be saved. Paul was thrown down a persecutor, and raised up a preacher: what amends might he make in so short time?

S. Cyprian saith, “Thy Blood, O Christ, looketh not for any revenge^d.” And S. Ambrose: “I read of Peter’s tears, but I read nothing of any satisfaction he made^e.” For our whole life cannot sufficiently acquit us from the guiltiness of one sin, much less is any man able to work or deserve the forgiveness of all his sins.

The only things that God requireth of us when we have sinned are, that we sorrow for our sins, and amend our lives. So John the Baptist spake to the Pharisees: “Bring forth fruit worthy amendment of life^f.” So St. Paul telleth the Ephesians to make recompense for their former naughtiness: “Cast off lying, and speak every man the truth to his neighbour. Let him that stole steal no more: but let him rather labour, and

^d Sanguis Tuus, O Christe, non quærit vindictam. Cypr. de Passione Domini.

^e Lachrimas Petri lego, satisfactionem non lego. De pœnit. Pet. Apost. Ser. 46.

^f S. Matt. iii. 8.

work with his hands the thing that is good^g.” Other recompense God looketh not for at our hands.

But when the godly have taken offence at any of our doings that are evil, we must give all heed to content their minds, and reconcile ourselves again unto them. It hath been an ancient order in the Church of God, that, if any had openly offended the congregation, he should come openly again before them to satisfy them by amends. There he fell down on his knees, confessed his fault, wept, and lamented for it; prayed the brethren that they would forgive him, and would also pray unto God to be merciful unto him. There the whole congregation fell down before God: their hearts melted: their eyes gushed out in tears: they held up their hands: prayed together for him, and gave thanks to God, that their brother who had been lost was found again. Such satisfaction was it, which hath been made to the Church of God.

The last of those which some have of late misused, and counted one of the Sacraments of the Church, is Extreme Unction. And

^g Eph. iv. 25, 28.

this they have founded upon the words of St. James: "Is any sick among you? Let him call for the elders of the Church, and let them pray for him, and anoint him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sin, it shall be forgiven him^h."

For the better understanding of which words, consider that God is merciful to the sons of men, and sheweth forth His mercy at sundry times, by sundry ways. And to leave the examples of the Old Testament: in the time of the Gospel, He hath given to some the gift of tongues, and hath made them able, being simple men, to speak the wonderful works of God in tongues which they never learned. To some He hath given the gift of power, and of the operation of great works. By this power many signs and wonders were wrought by the hands of the Apostles. At the word of St. Peter, Ananias and Sapphira his wife fell down deadⁱ. In this power, St. Paul struck Elymas the sorcerer with blindness^k.

To some He gave the gifts of healing. By

^h S. James v. 14, 25.

ⁱ Acts v.

^k Acts xiii. 11.

this St. Peter healed a man who was a cripple from his mother's womb, and said, "In the Name of Jesus Christ of Nazareth, rise up and walk : and he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength^l." They were able to make the blind to see ; the lame to walk ; the lepers to be clean ; the dead to receive life again. For when He sent forth His Apostles to preach, "Christ gave them power against unclean spirits, to cast them out, and to heal every sickness and every disease^m."

These things they wrought, sometimes by their shadow, as many were healed by the shadow of St. Peter ; sometimes with their word ; sometimes with handkerchiefs ; sometimes by laying on of hands, and by touching ; sometimes with oil, as in the sixth of St. Mark ; "They cast out many devils, and they anointed many that were sick with oil, and healed themⁿ:" even as Christ also by many sundry ways healed many. He healed sometimes, though He were absent ; sometimes by His word ; sometimes by mourning and sorrow-

^l Acts iii. 6, 7. ^m S. Matt. x. 1. ⁿ S. Mark vi. 13.

ing; sometimes by touching; sometimes with spittle and dust; for at that time the Church had the especial gift of working miracles.

Therefore St. James putteth them in mind, that they despise not to use the means which God hath appointed; that whosoever falleth into sickness, he call for the elders, and that they use their gift of healing, and anoint him with oil, because it hath pleased God thereby to work health. This was the manner and order of those times. Even as Christ used dust and spittle, so St. James willeth them to use oil for the restoring of health. As the Corinthians did abuse the gift of tongues, and were taught by St. Paul how to use it better: so did many abuse the gift of healing, and were therefore warned by St. James how they should use it better. As the gift of tongues was not to last for ever, but only for a time; so the gift of healing was not to continue ever, but for a time. Christ saith, “When thou fastest, anoint thine head, and wash thy face^o.” He doth not in these words give an universal commandment that must ever be kept in our fasting, that we use the ceremony

^o S. Mat. vi. 17.

of anointing : but meaneth thereby, that in our fast we be fresh and merry. Even so St. James, in saying, “ Anoint him with oil,” doth not set down an order, whereunto he would have the Church of God tied for ever : it is not an universal commandment, that the after-ages should do the like ; but only a particular ordinance for the time, to use the gift of healing. This is the meaning of his words.

Let us mark what abuses have grown by mistaking them. St. James speaketh of bare and simple oil : they understand it of their oil, which they consecrate, and hallow in unadvised order. For these words the Bishop useth when he consecrateth it, “ Hail, O holy oil, and chrism, and balsam.” Again ; “ I adjure thee, thou unclean spirit, in the Name of the Father, and of the Son, and of the Holy Ghost, that thou depart from this oil, that it may be a spiritual ointment, and that the Holy Ghost may dwell in it.” Again, “ O Holy Father, we beseech Thee send down Thy Holy Spirit the Comforter from heaven into

P Ave sanctum oleum, chrisma, balsamum.

¶ Exorciso te immunde spiritus, in Nomine Patris, et Filii, et Spiritus Sancti, ut recedas ab hoc oleo, ut possit effici unctio spiritualis, ut Spiritus Sanctus possit in eo habitare.

this fatness of the olive, to the refreshing of body and soul^r.”

In like sort they are taught to pray over the sick: “By this holy anointing, and by His great mercy, God pardon thee, that by this anointing thou mayest have remission of all thy sins^r.”

I devise not these things, I imagine them not of myself, nor report them untruly. The Bishop in such words blesseth the oil; and with such words doth the Priest anoint the sick with oil; in their books it is easy to be seen. Now judge you, if this were St. James’s doctrine, or if this order were kept in the Church in the time of the Apostles. Would you think that St. James gave curtesy by bowing his body, and saying “Ave” to the oil? did he speak words of conjuration to drive forth the evil spirit? would he ever say that the oil doth heal both body and soul? or that remission of all sins is given by anointing?

^r Emitte quæsumus, sancte Pater, Spiritum Sanctum Paracletum Tuum de cœlis in hanc pinguedinem olivæ, ad refectionem corporum, et sanationem animarum.

^s Per hanc sanctam unctionem, et suam piissimam misericordiam ignoscat tibi Deus, ut per hanc unctionem habeas remissionem omnium peccatorum.

St. James knew that remission of sins is not given by any creature: that there is no name in heaven or earth, by which we are saved, but the Name of Jesus only: that the Holy Ghost resteth not, nor dwelleth in oil, but in the hearts of the faithful: that God giveth health, not in respect of the corruptible creature, but at the prayers of the Church, which are offered up to Him by His Son our Saviour. So great difference is there between the late meaning and the meaning of St. James.

Such use of the oil we have not, neither doth the Church of God allow it. Yet hold we the rule of the Apostle in visitation of the sick. When any is sick among us, the minister cometh unto him, and discreetly instructeth him in what sort he should prepare himself to depart this life, and so leadeth him to comfort, and laboureth to make him strong in the certain hope of everlasting life.

Thus he saith; Brother, you are entering the way of all flesh. All the sons of Adam are heirs of this sentence of God upon Adam, Thou art dust, and to dust thou shalt return'. Man that is born of woman, is of

^t Gen. iii. 19.

short continuance, and full of trouble. He sheweth forth as a flower, and is cut down ; he vanisheth also as a shadow, and continueth not. Humble thyself under the mighty hand of God. He is our good Father, and doth correct those children whom He loveth. Blessed is he, whom the Lord doth chastise and instruct in His ways.

Here is the proof and trial of your patience and faith. Remember the patience of Job ; in all his miseries he praised the Name of the Lord. Although (said he) He should kill me, yet will I put my trust in God. Although my bowels be consumed within me, and the members of my body be rent asunder, and the pangs be never so great, yet can I not but trust in him. “ Love not the world, nor the things that be in the world^u.” The world passeth away, and the lust thereof. The Wise-man saith, “ I have considered all the works that are done under the sun, and behold all is vanity and vexation of spirit^x.” Again, “ Great travail is created for all men, and an heavy yoke upon the sons of Adam, from the day that they go out of their mother’s womb,

^u 1 S. John ii. 15.

^x Eccles. i. 14.

till the day that they return to the mother of all things^y.” Christ hath therefore willed us to wake and be ready, because we know not in what hour our Master will come. He saith, “ Behold, I come as a thief: blessed is he who watcheth and keepeth his garments, lest he walk naked, and men see his filthiness^z.”

Examine yourself, consider how, and in what things, you have offended God; make a true and humble confession of your sins; say with David, “ I have sinned against the Lord, and I will confess against myself my wickedness unto the Lord^a.” Call to mind how you have gotten your goods, how you have used them, and whether you have delighted in them, or put any confidence in them. Call to mind how you have taken care for your children and servants, if by your good means they have been nurtured in the fear of the Lord. In these and such other parts of your life lay open your sins, let them come forth before you, acknowledge them against yourself unto the Lord: say boldly, because you may say it truly, I am an unprofitable servant; I have not done that which I ought to have done;

^y Eccclus. xl. 1.

^z Rev. xvi. 15.

^a Ps. xxxii. 5.

there is no good thing dwelling in me : the law in my members hath prevailed against the law of my mind. It can not be but God will cast His eyes upon you, and will hear you, and will pardon the wickedness of your sins.

What wanteth in you to the fulness of righteousness, is already satisfied in the righteousness of Christ. God hath said and sworn, “ As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live^b.” And again, “ If the wicked will return from all his wickedness that he hath committed; all his transgressions that he hath committed, they shall not be mentioned unto him^c.” The Lord is full of compassion and mercy. For as high as the heaven is above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our sins from us. Christ Himself saith, “ God so loved the world, that He hath given His only-begotten Son, that whosoever believeth in Him should not perish, but have life everlasting^d.” And St. Paul, “ God setteth out His love toward us, seeing that

^b Ezek. xxxiii. 11. ^c Ezek. xviii. 21, 22. ^d S. John iii. 16.

while we were yet sinners, Christ died for us ; much more then being justified by His blood, we shall be saved from wrath through Him^e.” Thus in time of sickness are we put in mind to examine and view our sins, and to solace ourselves in that bloodshedding of Christ.

Farther, he that is sick, is counselled to call to mind what any man hath trespassed against him, and to forgive them ; because God is the God of love ; and if any man hate his brother, he abideth in death ; and we are commanded to say, Forgive us our trespasses, as we forgive^e them that trespass against us ; and if we do forgive men their trespasses, our Heavenly Father will also forgive us. But if we do not forgive men their trespasses, no more will our Heavenly Father forgive us our trespasses. That so all we who are redeemed with one price, by the precious Blood of the unspotted Lamb, may join together as partakers of one inheritance, and the children of one Father, and so go forward to one glory by one way, and become all one in Jesus Christ our Lord.

In this case the good father calleth his son unto him, and exhorteth him in this manner :

^e Rom. v. 8, 9.

My son, hearken unto me ; these be the last words which I shall speak unto thee. Thou seest in me the weakness and decay of flesh ; thou shalt be as I am now. One passeth before another, the world and the beauty thereof fade away, and come to an end. Trust not the world, it will deceive thee ; walk advisedly ; know that thou shalt give an account of thy doings. “ For we must all appear before the judgment-seat of Christ ; that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil ! ”

Deceive no man by wrongful dealing ; increase not thy goods by extortion, nor by usury ; he that giveth his money unto usury, shall not enter into the tabernacle of the Lord. He that taketh usury of his neighbour, killeth him without a sword. The Lord will avenge it ; He will not bless ill-gotten goods ; they cannot prosper ; they will never continue, nor remain unto the third heir.

My son, in all thy doings, fear the Lord. If thou fear the Lord, thou shalt prosper ; and in the day of thine end, thou shalt be blessed.

Meddle not much with other men's business, lest thou be entangled with controversies; abhor the slanderer and double tongued. Let my doings, who am thy father, be ever before thine eyes. Those few goods which I have were truly gotten. I have not gathered them of the tears, and heaviness, and undoing or hindering of any. Be faithful to thy wife, and besides her know none other. Help thy neighbour according to thy power; and turn not thy face from the poor and needy. Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little. Be not slow to visit the sick: whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

As for me, I have passed the vanities and miseries of this world. The Lord hath given, and the Lord taketh away; blessed be the Name of the Lord. He is the Lord my God, let Him do with me as it seemeth good unto Him. I know that this shall hasten my salvation; and that Christ shall be magnified in my body, whether it be by life or by death. I have not so lived, that I am ashamed to live;

neither am I afraid to die, for we have a gracious Lord. I know, that if my earthly house of this tabernacle be destroyed, I have a building given of God, that is, an house not made with hands, but eternal in the heavens. They that die in the Lord are blessed, they shall rest from their labours. Christ is unto me, both in life and in death, advantage. In such sort do the godly prepare themselves to their journey out of this life.

Then the minister prayeth, that he may be constant in this faith; he strengtheneth him, and confirmeth him in it. He exhorteth the sick to commend himself unto God; he prayeth unto God, that He will give His angels charge over him, to keep him and defend him, that he fall not into temptation.

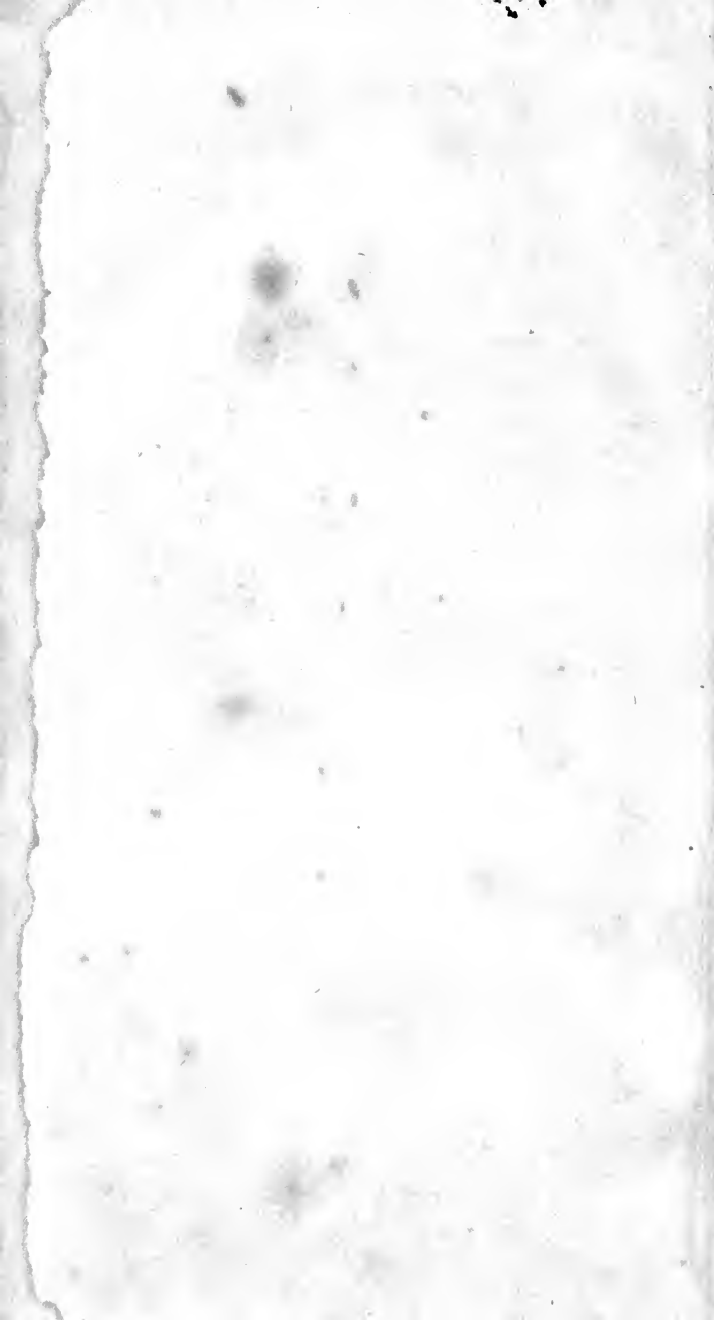
He teacheth him to say, O Lord, in Thee have I trusted, let me never be confounded. Come, Lord Jesus, come, and take me unto Thee: Lord, let Thy servant depart in peace: Thy kingdom come. I am Thy son; Thine am I, O save me; into Thy hands, O Lord, I commend my spirit; Thou hast redeemed me, O Lord God of truth. In this state he dieth, and hath his eyes always fastened upon God,

and so seeth, how indeed the dead are blessed, which die in the Lord.

Thus doth the Church of God instruct all men to live, and to die, and to be in readiness. Thus are the sick among us anointed with the inner and invisible oil of the mercy of God. Thus are they put in mind to have the oil of faith, and of a good conscience, and that their lamps may ever be burning, that so they may enter in with the bridegroom: that the Day-spring from on high may visit their hearts; and that it may be said unto them, Come, ye blessed of My Father, inherit ye the kingdom prepared for you from the foundations of the world.

THE END.





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